THE VAIROCANĀBHISAṂBODHI SUTRA

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BDK English Tripiṭaka Series

THE VAIROCANĀBHISAṂBODHI SUTRA

Translated from the Chinese
(Taishō Volume 18, Number 848)

by

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of the Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

It must be mentioned here that the final object of this project is not academic fulfillment but the transmission of the teaching of the Buddha to the whole world in order to create harmony and peace among humankind. To that end, the translators have been asked to minimize the use of

explanatory notes of the kind that are indispensable in academic texts, so that the attention of general readers will not be unduly distracted from the primary text. Also, a glossary of selected terms is appended to aid in understanding the text.

To my great regret, however, Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ISHIGAMI Zennō, ICHISHIMA Shōshin, KANAOKA Shūyū, NARA Yasuaki, TAMARU Noriyoshi, URYŪZU Ryūshin, YUYAMA Akira, Kenneth K. Tanaka, WATANABE Shōgo, and assistant member YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. In December 1991, the Publication Committee was organized at the Numata Center, with Professor Philip Yampolsky as the Chairperson. To our sorrow, Professor Yampolsky passed away in July 1996. In February 1997, Dr. Kenneth K. Inada became Chair and served in that capacity until August 1999. The current Chair, Dr. Francis H. Cook, has been continuing the work since October 1999. All of the remaining texts will be published under the supervision of this Committee, in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

The Publication Committee shares with the Editorial Committee the responsibility of realizing the vision of Dr. Yehan Numata, founder of Bukkyō Dendō Kyōkai, the Society for the Promotion of Buddhism. This vision is no less than to make the Buddha's teaching better known throughout the world, through the translation and publication in English of the entire collection of Buddhist texts compiled in the *Taishō Shinshū Daizōkyō,* published in Tokyo in the early part of the twentieth century. This huge task is expected to be carried out by several generations of translators and may take as long as a hundred years to complete. Ultimately, the entire canon will be available to anyone who can read English and who wishes to learn more about the teaching of the Buddha.

The present generation of staff members of the Publication Committee includes Marianne Dresser; Reverend Brian Nagata, president of the Numata Center for Buddhist Translation and Research, Berkeley, California; Eisho Nasu; and Reverend Kiyoshi Yamashita. The Publication Committee is headquartered at the Numata Center and, working in close cooperation with the Editorial Committee, is responsible for the usual tasks associated with preparing translations for publication.

In October 1999, I became the third chairperson of the Publication Committee, on the retirement of its very capable former chair, Dr. Kenneth K. Inada. The Committee is devoted to the advancement of the Buddha's teaching through the publication of excellent translations of the thousands of texts that make up the Buddhist canon.

Francis H. Cook
Chairperson
Publication Committee

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Translator's Introduction

The Text

The *Vairocanābhisaṃbodhi-sūtra* was a seminal work in the history of Tantric Buddhism, offering one of the first fully developed expositions of this form of Buddhism. In India and Tibet it came to be classified as a Caryā Tantra, or "Practice Tantra," corresponding to the second category of what was to become in Tibet the standard fourfold classification of Buddhist tantras, only to be eventually superseded to a large degree by the *Sarvatathāgatatattvasaṃgraha* and the large body of literature spawned by this latter text (corresponding to the Yoga and Anuttarayoga Tantras). In East Asia, on the other hand, the *Vairocanābhisaṃbodhi-sūtra* has remained together with the *Sarvatathāgatatattvasaṃgraha* one of the two basic texts of Esoteric Buddhism and could indeed be said to have been the more influential of the two. (A translation of the *Sarvatathāgatatattvasaṃgraha,* under the title *Adamantine Pinnacle Sutra,* appears in the volume *Two Esoteric Sutras,* Numata Center, 2001.)

To date no manuscript of the original Sanskrit text of the *Vairocanābhisaṃbodhi-sūtra* has been discovered (although a number of passages are either quoted in other Sanskrit works or preserved in Chinese transcription), but it was translated into Chinese (Taishō no. 848) and Tibetan (Peking no. 126). The Sanskrit title preserved in the Tibetan translation is *Mahāvairocanābhisaṃbodhivikurvitādhiṣṭhāna-vaipulyasūtrendrarāja-nāma-dharmaparyāya* (Dharma Discourse Called "Mahāvairocana's Enlightenment, Miracles, and Empowerment," King of the Best of the Extensive Scriptures). The title of the Chinese version, on the other hand, may be translated as "Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana," but the Chinese commentary informs us that the full title included the words *Mahāvaipulyasūtrendrarāja,* which tallies closely with the title preserved in the Tibetan translation. (The term *vaipulya-sūtra,* or "extensive scripture," is a common

designation of Mahayana sutras.) Buddhaguhya, its chief commentator in India, meanwhile, refers to it as a tantra, and Sanskrit texts generally cite it simply as *Vairocanābhisaṃbodhi* or *Vairocanābhisaṃbodhi-tantra.* Since the Chinese translator Śubhākarasiṃha does not use the word *tantra* (and although it is widely known as the *Mahāvairocana-sūtra*), it will hereafter be referred to as the *Vairocanābhisaṃbodhi-sūtra.*

The Chinese translation was produced in seven fascicles by Śubhākarasiṃha (637–735) and his Chinese disciple Yixing (683–727) in 724–5, apparently on the basis of a manuscript sent to China some decades earlier by the Chinese monk Wuxing, who died in India in 674. Strictly speaking, it is only the first six fascicles in thirty-one chapters that correspond to the *Vairocanābhisaṃbodhi-sūtra* proper, with Fascicle Seven (in five chapters) constituting a ritual manual that is preserved as a separate work in the Tibetan canon (Peking no. 3488). The Tibetan translation, on the other hand, was produced almost a century later in the early ninth century by Śīlendrabodhi and dPal-brtsegs, and in addition to the base text in twenty-nine chapters it includes a "Continuation Tantra" (*Uttara-tantra*) in seven chapters not found in the Chinese version. It is evident that during the intervening period the text had undergone some reorganization, for Chapters XXVIII–XXX of the Chinese translation have become Chapters VII–IX in the Tibetan translation and Chapters VI–VII and Chapters XXVII and XXXI in the Chinese translation have been combined into single chapters in the Tibetan translation (becoming Chapters VI and XXIX respectively), while the order of Chapters XIII and XIV has been reversed (becoming Chapters XVI and XV in the Tibetan translation). But apart from these formal differences, the Chinese and Tibetan versions of the base text tally fairly closely with one another.

As well as translating the *Vairocanābhisaṃbodhi-sūtra,* Śubhākarasiṃha and Yixing also produced a twenty-fascicle commentary (Taishō no. 1796) on the first six fascicles of their translation. (In the notes added to the English translation, this text is referred to as the "Chinese commentary.") After Yixing's death in 727, this was revised by some of his colleagues and redivided into fourteen fascicles. In addition, the Korean monk Bukesiyi, another of Śubhākarasiṃha's disciples, composed a two-fascicle commentary on the final seventh fascicle of the Chinese version of the *Vairocanābhisaṃbodhi-sūtra* (Taishō no. 1797). The Chinese canon also preserves a separate, somewhat abridged

version of the ritual manual constituting Fascicle Seven (Taishō no. 849), the translation of which is attributed to Bodhivajra (i.e., Vajrabodhi [671–741]), although this attribution is questionable. It is interesting to note that just as there exist two versions of Śubhākarasiṃha's and Yixing's commentary, so too are there an unrevised version and revised version of the Tibetan translation of Buddhaguhya's commentary (Peking nos. 3487 and 3490), which is thought to have been originally composed sometime around 760. Buddhaguhya also wrote a condensed commentary on the *Vairocanābhisaṃbodhi-sūtra* (Peking no. 3486).

The Chinese canon further contains four lengthy ritual manuals associated with the *Vairocanābhisaṃbodhi-sūtra* (Taishō nos. 850–3), as well as several shorter ones, and there subsequently developed in Japan a vast corpus of commentarial literature (not to mention a subcommentary by eleventh-century Jueyuan of the Liao dynasty). This exegetical activity has continued down to the present day, and there now exists a large body of scholarly research on the *Vairocanābhisaṃbodhi-sūtra,* albeit largely in Japanese. The chief publications in Western languages are listed in the Bibliography (p. 291).

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For the most part, the *Vairocanābhisaṃbodhi-sūtra* takes the form of a dialogue between Vajrapāṇi and the Buddha Vairocana. Vajrapāṇi begins in Chapter I by asking the Buddha how he obtained "the knowledge of an omniscient one" (*sarvajñajñāna*), or perfect enlightenment, and what its cause (*hetu*), root (*mūla*), and culmination or final outcome (*paryavasāna*) are, to which the Buddha replies, "The *bodhi*-mind (*bodhicitta*) is its cause, compassion (*karuṇā*) is its root, and expedient means (*upāya*) is its culmination." These three propositions are considered to encapsulate the essence of the entire sutra, and the rest of the *Vairocanābhisaṃbodhi-sūtra* could be regarded as an elaboration of their various ramifications.

The remainder of Chapter I deals in particular with the *bodhi*-mind in its twin aspects of the aspiration for enlightenment and the mind whose intrinsic nature is enlightenment. This is the most theoretical portion of the sutra, differing little from a standard Mahayana sutra, and it also describes some traditional Mahayana methods for observing the nature of the mind. The remaining chapters of the sutra proper then go on to deal in detail with various practices that are more specifically "Tantric" in character, and these include the construction of a

maṇḍala, initiation rites, mantra recitation, ritual hand gestures or "seals" (*mudrā*s), and visualization techniques. There is also a chapter on the ten precepts, common to most forms of Buddhism.

As regards the *maṇḍala,* it might be noted that the *Vairocanābhisaṃbodhi-sūtra* describes three forms of the main *maṇḍala,* the full name of which is "*Maṇḍala* Born of the Matrix of Great Compassion" (**Mahākaruṇāgarbhodbhava-maṇḍala*): in the *maṇḍala* described in Chapter II the deities are represented by their physical forms, in Chapter VIII by their seed-syllables, and in Chapter XI by their symbolic objects, and there are also some differences in the layout of the *maṇḍala* as well. Originally the *maṇḍala* would have generally been laid out on the ground in a specially prepared site for the purposes of initiation, rather than being drawn on cloth or paper, as later became the norm in East Asia, but pictorial representations preserved in Tibet, with one hundred and twenty-two deities, follow the description given in Chapter II fairly closely. In China, on the other hand, several versions developed, starting with that described in the Chinese commentary, an enormous *maṇḍala* of four hundred and eighty-four deities (or more than seven hundred if one includes the attendant deities). The form most prevalent in Japan today, with more than four hundred deities, is thought to have originated in China in the late eighth century and was first introduced to Japan by Kūkai (774–835) in 806.

The author(s) of the *Vairocanābhisaṃbodhi-sūtra* clearly drew on a number of earlier works, and it is perhaps partly for this reason that there is some duplication in the content of some of the chapters. It is therefore fortunate that a ritual manual has been appended to the Chinese translation of the sutra proper, for this shows how the various practices described in the *Vairocanābhisaṃbodhi-sūtra* were integrated both into a coherent whole and into the daily life of the practitioner. Taken as a whole, the Chinese translation of the *Vairocanābhisaṃbodhi-sūtra* thus provides an excellent overall picture of the theory and practice of Indian Tantric Buddhism in the mid- to late seventh century.

A Note on the Translation

In the English translation presented here, the aim has been to be as faithful as possible to the Chinese translation as preserved in the Taishō edition (vol. 18, no. 848), which means that when Śubhākarasiṃha and Yixing translate, I generally also translate, and when they transliterate, I generally also transliterate.

There are several exceptions to this, one being the treatment of proper nouns, for which, on account of their large number, only the Sanskrit form is given, even though they are usually translated into Chinese in the original.

In accordance with the editorial policy of this translation series, the notes have in the main been confined to points having a direct bearing on the interpretation of the text, and no attempt has been made to point out differences between the Chinese and Tibetan translations or differences of interpretation between the Chinese and Indo-Tibetan commentaries. The mantras have been assigned serial numbers (given in brackets) to facilitate cross-referencing and are provisionally translated on first appearance. Parentheses and brackets enclose additions by the translator, while passages in italics inside angle brackets (< >) represent explanatory interpolations in the original (where they appear as half-sized, two-column text).

THE SCRIPTURE OF THE ENLIGHTENMENT, SUPERNATURAL TRANSFORMATIONS, AND EMPOWERMENT OF MAHĀVAIROCANA

Translated by

Śubhākarasiṃha, the Tripiṭaka Master from India,
together with the Śramaṇa Yixing
during the Greater Tang

Fascicle One

Chapter I

The Stations of the Mind When Entering the Mantra Gateway

Thus have I heard. At one time the Bhagavān (Lord) was residing in the vast 1a7
adamantine palace of the Dharma realm empowered by Tathāgatas, in which all the *vajradhara*s had all assembled; the great pavilion [comparable to] the king of jewels, born of the Tathāgata's faith-and-understanding, play, and supernatural transformations, was lofty, without a center or perimeter, and variously adorned with great and wondrous jewel-kings, and the body of a bodhisattva formed a lion throne.[1]

Those *vajra*[*dhara*]s were called the *vajradhara* Gaganāmala, the *vajradhara* Gaganavikrama, the *vajradhara* Gaganasaṃbhava, the *vajradhara* Vicitrāmbaradhara, the *vajradhara* Vicitracārin, the *vajradhara* Sarvadharmasamatāvihārin, the *vajradhara* Anantasattvadhātuparitrāṇa, the *vajradhara* Nārāyaṇabalin, the *vajradhara* Mahānārāyaṇabalin, Suvajradhara, the *vajradhara* Paramavega, the *vajradhara* Vimala[vajra], the *vajradhara* Vajrāgra, the *vajradhara* Tathāgatavarman, the *vajradhara* Tathāgatapadodbhava, the *vajradhara* Aprapañcavihārin, the *vajradhara* Tathāgatadaśabalasaṃbhava, the *vajradhara* Vimalanetra, and Vajrapāṇi, Lord of Mysteries.[2]

Accompanied by a multitude of *vajradhara*s equal in number to the dust motes of ten buddha fields with these at their head, and surrounded in front and behind by great bodhisattvas such as the bodhisattva Samantabhadra, the bodhisattva Maitreya, the bodhisattva Mañjuśrī, and the bodhisattva Sarvanīvaraṇaviṣkambhin, [the Bhagavān] expounded the Dharma, namely, the Dharma gateway of the state of the equality of body, speech, and mind,

through the empowerment of the Tathāgata's sun which transcends the three periods [of past, present, and future].

Then, with the bodhisattvas headed by Samantabhadra and the *vajradhara*s headed by the Lord of Mysteries, through the empowerment of the Tathāgata Vairocana there was swiftly made manifest the inexhaustible treasury of adornments [of the equality] of the body; likewise, there were swiftly made manifest the inexhaustible treasuries of adornments of the equality of speech and mind. These were not produced by the body or speech or mind of the Buddha Vairocana, and the limits of their arising and disappearing in all places cannot be apprehended. Yet all the actions of Vairocana's body,
1b all the actions of his speech, and all the actions of his mind proclaim everywhere and always in the realms of sentient beings the Dharma of the words of the mantra path. Moreover, he assumed the appearance of *vajradhara*s and the bodhisattvas Samantabhadra, Padmapāṇi, and so on, and proclaimed everywhere in the ten directions the Dharma of the pure words of the mantra path so that [all the steps from] the initial generation of the [*bodhi*-]mind up to the ten stages may be progressively satisfied in this lifetime, the seeds of the karmic[ally determined] lives of the varieties of sentient beings who have been born and nurtured by karma may be eradicated, and there may also occur the sprouting of [wholesome] seeds.

Then the *vajradhara* Lord of Mysteries, who was seated in this assembly, said to the Buddha, "World-honored One, how did the Tathāgata, worthy of worship (*arhat*) and perfectly all-knowing (*samyaksaṃbuddha*), obtain the knowledge of an omniscient one (*sarvajñajñāna*)? Having obtained the knowledge of an omniscient one, he expounds it extensively and disseminates it for the sake of immeasurable beings, proclaiming the knowledge of an omniscient one in accordance with various destinies, various inclinations, and various means and ways, [teaching] either the path of the *śrāvaka* vehicle, or the path of the *pratyekabuddha* vehicle, or the path of the Great Vehicle (Mahayana), or the path of knowledge of the five [supernatural] faculties, or [the method for] aspiring to birth among gods (*deva*s), or [the methods for] birth among humans or as a *nāga, yakṣa,* or *gandharva* through to teaching the method for birth as a *mahoraga.* Should there be any being who ought to be delivered by a buddha, then [the Tathāgata] assumes the form of a buddha; alternatively, he may assume the form of a *śrāvaka,* or he may assume

the form of a *pratyekabuddha* or the form of a bodhisattva or the form of the god Brahmā or the form of Nārāyaṇa or Vaiśravaṇa, through to the form of a *mahoraga,* a human, a non-human, and so on, conforming with the speech of each and abiding in various modes of conduct. And yet this path of the knowledge of an omniscient one is of one taste, namely, the taste of the Tathāgata's liberation.

"World-honored One, just as, for example, the element of empty space is free from all differentiation, without differentiation and without nondifferentiation, so too is the knowledge of an omniscient one free from all differentiation, without differentiation and without nondifferentiation. World-honored One, just as, for example, the great earth is the support of all beings, so too is the knowledge of an omniscient one the support of gods, humans, and *asura*s. World-honored One, just as, for example, the element of fire insatiably burns all fuel, so too does the knowledge of an omniscient one insatiably burn all the fuel of ignorance. World-honored One, just as, for example, the element of wind removes all dust, so too does the knowledge of an omniscient one clear away all the dust of mental afflictions. World-honored One, just as, for example, the element of water is a delight for the support (i.e., bodies) of all beings, so too is the knowledge of an omniscient one a benefit and joy for gods and worldlings. World-honored One, what is the cause, what is the root, and what is the culmination of this knowledge?"

When the *vajradhara* Lord of Mysteries had finished speaking thus, the Buddha Vairocana addressed him, saying, "Excellent, excellent, *vajradhara*! It is excellent, Vajrapāṇi, that you have asked me about this matter. You should listen attentively and pay very careful attention as I now explain it."

Vajrapāṇi said, "So be it, World-honored One. I am eager to listen."

The Buddha said, "The *bodhi*-mind is its cause, compassion is its root, 1c
and expedient means is its culmination. Lord of Mysteries, what is *bodhi*? It means to know one's mind as it really is. Lord of Mysteries, this is *anuttarā samyaksaṃbodhi* (unsurpassed, perfect, and full awakening), and there is not the slightest part of it that can be apprehended. Why? [Because] *bodhi* has the characteristic of empty space, and there is no one to comprehend it, nor is there any understanding of it. Why? Because *bodhi* has no [differentiating] characteristics. Lord of Mysteries, all *dharma*s are without characteristics. That is to say, they have the characteristic of empty space."

Then Vajrapāṇi again said to the Buddha, "World-honored One, who is it that seeks omniscience? Who is it that accomplishes perfect awakening on account of *bodhi*? Who is it that generates the knowledge of an omniscient one?"

The Buddha said, "Lord of Mysteries, it is in one's own mind that one seeks *bodhi* and omniscience. Why? Because its original nature is pure. The mind is neither within nor without, nor can the mind be apprehended between the two. Lord of Mysteries, the Tathāgata, worthy [of worship] and perfectly and fully awakened, is neither blue nor yellow nor red nor white nor crimson nor the color of crystal, neither long nor short nor round nor square, neither bright nor dark, and neither male nor female nor neuter. Lord of Mysteries, the mind is not of the same nature as the realm of desire, nor is it of the same nature as the realm of form, nor is it of the same nature as the realm of non-form, nor is it of the same nature as the destinies of gods, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, humans, or non-humans. Lord of Mysteries, the mind does not reside in the realm of the eyes, nor does it reside in the realms of the ears, nose, tongue, body, or mind, and neither is it visible, nor does it manifest itself.

"Why? [Because] the mind, which has the characteristic of empty space, is free from all differentiation and nondifferentiation. Why is that? That whose nature is the same as empty space is identical to the mind, and that whose nature is the same as the mind is identical to *bodhi.* In this manner, Lord of Mysteries, the three entities of mind, the realm of empty space, and *bodhi* are without duality. They have compassion as their root and are fulfilled by the *pāramitā* of expedient means. For this reason, Lord of Mysteries, I teach the *dharma*s in this manner so as to make the multitudes of bodhisattvas purify the *bodhi*-mind and know their mind.

"Lord of Mysteries, if a man of [good] family or a woman of [good] family wishes to know *bodhi,* they should know their own mind in this manner. Lord of Mysteries, how is one to know one's own mind? It cannot, namely, be apprehended by seeking it in distinctions, or colors, or shapes, or external objects; or in form or sensation, ideation, volition, or consciousness; or in 'I' or 'mine'; or in the grasper (i.e., subject) or the grasped (i.e., object); or in the pure; or in the [eighteen] elements [of existence] or [the twelve] sense fields; or in any other distinctions.

"Lord of Mysteries, this gateway to the bodhisattva's pure *bodhi*-mind is called the path whereby the Dharma becomes clear for the first time. If a bodhisattva trains while dwelling therein, he will then without prolonged hardship attain the *samādhi* that removes all obscurations. If he attains this [*samādhi*], then he will dwell on a par with buddhas and bodhisattvas: he will generate the five supernatural faculties; obtain the *dhāraṇī* (retention) of immeasurable languages, words, and sounds; know the workings of the 2a
minds of beings; be protected by buddhas; remain undefiled even in birth-and-death (samsara); not shirk fatigue for the sake of beings throughout the Dharma realm; succeed in abiding in the unconditioned precepts; be free from wrong views; and thoroughly understand right views. Furthermore, Lord of Mysteries, a bodhisattva dwelling in this [*samādhi*] that removes all obscurations will, through the power of his faith-and-understanding and without prolonged exertion, satisfy all the *dharma*s (attributes) of a buddha. Lord of Mysteries, in short, this man of good [family] or woman of good [family] will fully achieve the accomplishment of immeasurable merits."

Then the *vajradhara* Lord of Mysteries again questioned the Buddha in verse:

> How, World-honored One, do you explain the arising of *bodhi* in this mind?
> And by what signs does one know that one has generated the *bodhi*-mind?
> I beg you to explain the arising of the knowing mind, the mind, and excellent spontaneous knowledge.
> Great Striving Hero (*mahāvīra*), through how many stages does the mind successively arise?
> I beg you, O Buddha, to explain in full the characteristics of the mind and the time [necessary to attain *bodhi*],
> As well as the mass of merits and the practice of cultivated practices,
> The mind and the distinctions possessed by the mind—please, O Great Muni, explain them!

When Vajrapāṇi had finished speaking thus, the World-honored One Mahāvairocana addressed him, saying:

Excellent, true son of the Buddha! With your magnanimousness you benefit [sentient beings].
The characteristics of the successive arising of the mind, the supreme state of the Great Vehicle,
Are the great secret of the buddhas, unknowable by non-Buddhists.
I shall now reveal it all: with singlemindedness you should listen attentively.
By transcending the one hundred and sixty [impure states of the] mind, vast merits are produced,
And their nature forever firm, one knows that *bodhi* has arisen.
It is immeasurable like empty space, unblemished, and everlasting;
*Dharma*s cannot move it, and it is originally quiescent and has no [differentiating] characteristics.
Immeasurable knowledge is accomplished, and perfect and full awakening manifests;
Cultivating the practices of worship, one thereby generates the [*bodhi*-]mind for the first time.

"Lord of Mysteries, ordinary people, foolish and childlike, [who have been dwelling in] beginningless birth-and-death, cling to the notion of 'self' and to the possessions of the self, and differentiate among immeasurable distinctions of the self. Lord of Mysteries, if they do not discern the own-nature of the self, then [notions of] 'I' and 'mine' are born. Others again imagine that there exists [as the prime cause] time, the transformation of earth and other [elements], the self of *yoga,* established purity, unestablished non-
2b purity, or the god Īśvara, or emanation, or time, or the revered, or the spontaneous, or the inner self, or [self in] the measure of man, or the completely adorned, or life-force, or *pudgala* (person), or consciousness, or *ālaya* (store [-consciousness]), the knower, the seer, the grasper, the grasped, what knows internally, what knows externally, *jñatvam* (intelligence), mind-born, youngster, what is eternally and determinately born, sound, and non-sound.[3] Lord of Mysteries, such distinctions of the self have since times of yore been associated with [false] differentiation, and [the adherents of these views] hope for liberation in accordance with reason.

"Lord of Mysteries, ordinary people and their ilk, foolish and childlike, are just like rams. At times a dharmic thought may arise, namely, [the thought

of] observing abstinence. Reflecting on this small thing, they engender joy and practice it from time to time. Lord of Mysteries, this represents the initial [stage of the] seed from which wholesome actions arise. Then, with this as the cause, on the six days of abstinence[4] they make gifts to their parents, male and female [children], and kinsmen: this represents the second [stage of] sprouting. Then they present these gifts to those who are not kinsmen or acquaintances: this represents the third [stage of] budding. Then they present these gifts to those of competence and eminent virtue: this represents the fourth [stage of] leafing. Then they joyfully present these gifts to musicians and so on and proffer them to venerable elders: this represents the fifth [stage of] flowering. Then with these gifts they engender thoughts of affection and make offerings of them: this represents the sixth [stage of] bearing fruit. Next, Lord of Mysteries, they observe the precepts so as to be born in heaven: this represents the seventh [stage of] taking in seeds.

"Next, Lord of Mysteries, as they transmigrate through birth-and-death with this mind [of the seventh stage], they hear the following words from a good friend: 'This is a god, a great god, who bestows all happiness. If you worship him with devotion, all your wishes will be fulfilled. [These gods are,] namely,[5] Īśvara, Brahmā, Nārāyaṇa, Śaṃkara, the Black God (= Rudra), the son of Īśvara (= Skanda), Āditya (Sun), Candra (Moon), the honored *nāga*s, as well as Kubera, Vaiśravaṇa, Śākya, Virūpākṣa, Viśvakarmā, Yama, Yama's queen consort (Yamī), Brahmā's queen consort (Brahmāṇī), Lokanātha, Agni, the son of Garuḍa, Īśvara's queen consort, [the *nāga*] Padma, the *nāga* Takṣaka, the *nāga*s Vāsuki, Śaṅkha, Karkoṭaka, Mahāpadma, Kulika, Mahāphaṇi, Ādideva, and Sadānanta, or celestial seers, and great masters of the Vedas. Each of these should be duly worshiped.' Upon hearing this, their hearts are filled with blessed joy, and respectfully revering them, they practice accordingly. Lord of Mysteries, this is called the eighth [stage of the] mind of the young child,[6] the basis of fearlessness for common people, foolish and childlike, as they transmigrate through birth-and-death.

"Lord of Mysteries, next there is a special practice. Following their [friend's] instructions, they dwell in a special state, whereupon there arises the wisdom that seeks liberation. This is, namely, [the teachings of] permanence, impermanence, and emptiness, and they follow these teachings. Lord of Mysteries, it is not that they understand emptiness and non-emptiness, permanence

and annihilation. With regard to both nonexistence and non-nothingness, they consider what they differentiate to be without differentiation. How is
2c one to differentiate emptiness? They do not know the varieties of emptiness, and [so] they will never be able to know nirvana. Therefore, one should realize that emptiness is dissociated from annihilation and permanence."

Then Vajrapāṇi made another request of the Buddha, saying, "World-honored One, please explain those [various states of] mind."

When Vajrapāṇi, Lord of Mysteries, had finished speaking thus, the Buddha addressed him, saying, "Lord of Mysteries, listen attentively to the characteristics of the mind. They are, namely, the mind of covetousness, the mind without covetousness, the mind of anger, the mind of kindness, the mind of stupidity, the mind of wisdom, the mind of decisiveness, the mind of doubt, the mind of darkness, the mind of clarity, the mind of accumulation, the mind of strife, the mind of disputation, the mind without disputation, the mind of a god, the mind of an *asura,* the mind of a *nāga,* the mind of a man, the mind of a woman, the mind of Īśvara, the mind of a merchant, the mind of a farmer, the mind of a river, the mind of a pond, the mind of a well, the mind of protectiveness, the mind of parsimony, the mind of a dog, the mind of a cat, the mind of a *garuḍa,* the mind of a rat, the mind of singing, the mind of dance, the mind of drum-beating, the mind of a house, the mind of a lion, the mind of an owl, the mind of a crow, the mind of a *rākṣasa,* the mind of a thorn, the mind of a cave, the mind of wind, the mind of water, the mind of fire, the mind of mud, the mind of dye, the mind of a plank, the mind of confusion, the mind of poison, the mind of a noose, the mind of fetters, the mind of a cloud, the mind of a field, the mind of salt, the mind of a razor, the mind like [Mount] Sume[ru], the mind like the ocean, the mind like a hole, and the mind of [re]birth.

"Lord of Mysteries, what is the mind of covetousness? It means to conform to defiled *dharma*s. What is the mind without covetousness? It means to conform to undefiled *dharma*s. What is the mind of anger? It means to conform to the *dharma* of wrath. What is the mind of kindness? It means to conform to and cultivate the *dharma* of kindness. What is the mind of stupidity? It means to conform to and cultivate the *dharma* of nonexamination. What is the mind of wisdom? It means to conformingly cultivate *dharma*s that are special and increase [one's understanding]. What is the mind of decisiveness?

It means to carry out as told the instructions of the venerable. What is the mind of doubt? It means to always keep things undecided and so on. What is the mind of darkness? It means to produce an understanding based on misgivings with regard to *dharma*s about which there should be no misgivings. What is the mind of clarity? It means to practice without misgivings with regard to *dharma*s about which there can be no misgivings. What is the mind of accumulation? It means to be naturally disposed to make what is immeasurable one. What is the mind of strife? It means to be naturally disposed to argue with others about pros and cons. What is the mind of disputation? It means to produce pros and cons within oneself. What is the mind without disputation? It means to discard both pros and cons. What is the mind of a god? It means that the mind's thoughts are accomplished as one conceives of them. What is the mind of an *asura*? It means to enjoy staying in [the cycle of] birth-and-death. What is the mind of a *nāga*? It means to think about enormous wealth. What is the mind of a man? It means to think about benefiting others. What is the mind of a woman? It means to conform to the *dharma* of desire. What is the mind of Īśvara? It means to think that one should be able to do everything as one wishes. What is the mind of a merchant? It means to conformingly cultivate the *dharma* of first gathering [goods cheaply] and later dividing [and selling them at a profit]. What is the mind of a farmer? It means
to conform to the *dharma* of first listening extensively and later seeking. What 3a
is the mind of a river? It means to conformingly cultivate the *dharma* of relying on two extremes. What is the mind of a pond? It means to conform to the *dharma* of thirsting insatiably. What is the mind of a well? It means to think thus, that what is profound is exceedingly profound. What is the mind of protectiveness? It means [to consider] that only this mind is real and other minds are not real. What is the mind of parsimony? It means to conform to the *dharma* of acting for oneself and not giving to others. What is the mind of a cat? It means to conformingly cultivate the *dharma* of proceeding slowly. What is the mind of a dog? It means to obtain a little and be happily content with it. What is the mind of a *garuḍa*? It means to conform to the *dharma* of [relying on] associates and assistants. What is the mind of a rat? It means to think about severing all bonds. [What is the mind of singing? It means to think that sentient beings are to be captivated with songs of various melodies.][7] What is the mind of dance? It means [to think] that by cultivating such a

dharma, one will rise up [in the air and perform] various supernatural transformations. What is the mind of drum-beating? It means [to think] that by cultivating this *dharma* conformingly, one will beat the drum of the Dharma. What is the mind of a house? It means to conformingly cultivate the *dharma* of protecting one's own person. What is the mind of a lion? It means to cultivate the *dharma* of non-timidity in all things. What is the mind of an owl? It means to think always in the dark of the night. What is the mind of a crow? It means to think with fear in all circumstances. What is the mind of a *rākṣasa*? It means to bring about what is unwholesome in what is wholesome. What is the mind of a thorn? It means to be naturally disposed to give rise to regret in all circumstances. What is the mind of a cave? It means to conformingly cultivate the *dharma* of entering caves [to fulfill one's desires]. What is the mind of wind? It means to be naturally disposed to arise everywhere. What is the mind of water? It means to conformingly cultivate the *dharma* of washing away everything that is unwholesome. What is the mind of fire? It means to be naturally disposed to flare up with intense heat. [What is the mind of mud? It means to soil others with one's own faults.][8] What is the mind of dye? It means to be naturally disposed to resemble another. What is the mind of a plank? It means to conformingly cultivate *dharma*s that accord with one's own measure by rejecting other wholesome [*dharma*s]. What is the mind of confusion? It means that what is [mentally] grasped differs from what it is thought to be. What is the mind of poison? It means to conformingly cultivate the *dharma* of lifelessness. What is the mind of a noose? It means to be naturally disposed to dwell everywhere in the bonds of the self. What is the mind of fetters? It means to be naturally disposed to stand still with both feet. What is the mind of a cloud? It means to be always thinking about falling rain. What is the mind of a field? It means to always attend in this manner to one's own person. What is the mind of salt? It means to add yet more thought to what has been thought through. What is the mind of a razor? It means to only rely in this manner on the *dharma* of the tonsure. What is the mind like [Mount Su]meru? It means that the cogitating mind is always naturally disposed to elevating itself. What is the mind like the ocean? It means to always accept oneself in this manner and abide [thus]. What is the mind like a hole? It means to be naturally disposed to first decide something and later amend it. What is the mind of [re]birth? It means to habitually

perform all manner of actions and be [re]born [in accordance with one's previous actions], and the mind is of this same nature.[9]

"Lord of Mysteries, multiplying by two once, twice, three times, four times and five times, there are altogether one hundred and sixty minds.[10] When one transcends the mundane three false attachments,[11] the supramundane mind is born. That is to say, having thus understood that there are only 3b
the [five] aggregates and no-self, one lingers on in cultivation [associated with] the [six] sense organs, [six] sense objects, and [six] elements (i.e., six consciousnesses), pulls out the stumps of karma and mental afflictions and the seeds of ignorance whence are born the twelve causes and conditions [of dependent arising], and dissociates oneself from the schools of established [purity] and so on. Such deep serenity cannot be known by any non-Buddhists, and previous buddhas have proclaimed it to be free from all faults.

"Lord of Mysteries, with this supramundane mind dwelling in the [five] aggregates, such wisdom may arise correspondingly. If one is to give rise to freedom from attachment to the aggregates, one should observe foam, bubbles, a plantain tree, a mirage, and an illusion, thereby attaining liberation. That is to say, the [five] aggregates, [twelve] sense fields, [eighteen] elements, and the grasper and the grasped are all removed from Dharma-nature, and when one realizes the realm of quiescence in this manner, it is called the supramundane mind. Lord of Mysteries, when one has left behind the sequence of eight minds incompatible and compatible [with the world][12] and the web of karma and mental afflictions, this represents the *yogin*'s practice for transcending one eon.

"Next, Lord of Mysteries, there is the practice of the Great Vehicle, whereby one generates the mind of the vehicle without any object [of cognition] and [understands] that *dharma*s have no self-nature. How? Just like those who practiced thus in former times, one observes the *ālaya* (substratum) of the aggregates and realizes that its own-nature is like an illusion, a mirage, a reflection, an echo, a whirling wheel of fire, and an [imaginary] *gandharva* city. Lord of Mysteries, if one thus abandons no-self [in *dharma*s], the mind-lord being absolutely free, one awakens to the fact that one's own mind is originally unborn. Why? Because, Lord of Mysteries, the anterior and posterior limits of the mind cannot be apprehended. When one thus knows the nature of one's own mind, this represents the *yogin*'s practice for transcending a second eon.

"Next, Lord of Mysteries, bodhisattvas cultivating bodhisattva practices via the gateway of mantras accomplish all the immeasurable merit and knowledge accumulated during immeasurable and incalculable hundreds of thousands of *koṭi*s of *nayuta*s of eons and all the immeasurable wisdom and expedient means for fully cultivating all practices; they become a refuge for the worlds of gods and humans, they transcend the stages of all *śrāvaka*s and *pratyekabuddha*s, and they are attended and revered by Śakra Devendra (King of Gods) and so on. So-called emptiness is dissociated from the sense organs and sense objects, has no [differentiating] characteristics and no [cognitive] objectivity, transcends all frivolous arguments (*prapañca*), and is boundless like empty space; all the *dharma*s (attributes) of a buddha are successively born in dependence on it, and it is dissociated from the conditioned and unconditioned realms, dissociated from all activities, and dissociated from the eyes, ears, nose, tongue, body, and mind. [Then] is born the mind utterly without own-nature. Lord of Mysteries, such an initial mind the Buddha has declared to be the cause for becoming a buddha; although liberated from karma and mental afflictions, it still has karma and mental afflictions at its base. The world will venerate [such a person] and should always make offerings to him.

"Next, Lord of Mysteries, in the stage of practice with faith-and-understanding one observes the three minds,[13] the vision of wisdom [based on] immeasurable *pāramitā*s, and the four means of conversion. The stage of faith-and-understanding is unparalleled, immeasurable, and inconceivable, and [in it] one establishes the ten minds[14] and boundless knowledge is born. Everything whatsoever that I have taught is all obtained on the basis of this [stage]. Therefore, the wise person should reflect on this stage of faith-and-understanding in omniscience, and transcending one more eon he should ascend to dwell in this stage. One quarter of this will take one beyond [the stage of] faith-and-understanding."[15]

3c Then the *vajradhara* Lord of Mysteries said to the Buddha, "World-honored One, I beg you, O savior of the world, to explain the characteristics of the mind. How many stations of fearlessness are there to be obtained by a bodhisattva?"

When Vajrapāṇi had finished speaking thus, the World-honored One Mahāvairocana addressed him, saying, "Listen attentively and consider most

carefully [what I say]. Lord of Mysteries, when those ordinary people, foolish and childlike, cultivate wholesome actions and renounce unwholesome actions, they will obtain 'fearlessness of the wholesome.' If they know the self as it really is, they will obtain 'fearlessness of the body.' If they observe their own body composed of the aggregates of attachment, abandoning any material image of themselves, they will obtain 'fearlessness of no-self.' If they renounce the aggregates and dwell in the cognition of *dharma*s, they will obtain 'fearlessness of *dharma*s.' If they renounce *dharma*s and dwell without any object [of cognition], they will obtain 'fearlessness of the no-self of *dharma*s.' Again, all [five] aggregates, [eighteen] elements, and [twelve] sense fields, the grasper and the grasped, self, life, and so on, as well as *dharma*s and objectlessness, are empty and their own-nature is without any [essential] nature—when this knowledge of emptiness is born, they will obtain 'fearlessness of the equality of the own-nature of all *dharma*s.'

"Lord of Mysteries, if bodhisattvas cultivating bodhisattva practices via the gateway of mantras examine in deep cultivation the ten propositions about dependent arising, they will master mantra practices and achieve realization therein. What are the ten [propositions about dependent arising]? They are, namely, that [dependent arising] is like an illusion, a mirage, a dream, a reflection, a *gandharva* city, an echo, the moon [reflected] in water, bubbles, a flower in empty space, and a whirling wheel of fire. Lord of Mysteries, those bodhisattvas cultivating bodhisattva practices via the gateway of mantras should observe in the following manner.

"What is an illusion? It is just as when, through the art of magic and the power of drugs, various visible images, both those creating [other illusions] and those created, deceive one's eyes so that one sees remarkable things that produce one another in succession, coming and going in the ten directions, and yet they neither go nor do they not go. Why? Because their original nature is pure. In the same way illusions [produced by] mantras are able to produce anything through success in recitation.

"Next, Lord of Mysteries, a mirage is by nature empty; it is in dependence on the false notions of worldlings that it is established and may be spoken about. In the same way the notion of mantras is merely a provisional designation.

"Next, Lord of Mysteries, just as things seen in a dream last for a day, a *muhūrta* (forty-eight minutes), a *kṣaṇa* (instant), a year, or some other [period of time], are of various strange kinds, and cause experiences of all manner of suffering and happiness, yet upon awakening there is nothing whatsoever to be seen, so too should the dreamlike mantra practices be known to be thus.

"Next, Lord of Mysteries, with the analogy of a reflection one comprehends how mantras are able to produce *siddhi*. Just as a face in dependence on a mirror manifests an image of the face, so too should one understand *siddhi* [produced by] mantras.

"Next, Lord of Mysteries, with the analogy of an [imaginary] *gandharva* city one comprehends the accomplishment of a palace [produced as] *siddhi*.

"Next, Lord of Mysteries, with the analogy of an echo one comprehends the sound of mantras. Just as an echo exists in dependence on sound, so too should the *mantrin* understand [mantras].

"Next, Lord of Mysteries, just as the moon rises with the result that it shines upon clear water and manifests a reflected image of the moon, so too
4a should the *vidyādhara* thus explain the likening of mantras to the moon in the water.

"Next, Lord of Mysteries, just as the heavens cause rain to fall, producing bubbles, so too should the various transformations of *siddhi* [produced by] mantras be known to be thus.

"Next, Lord of Mysteries, it is just as in space there are neither beings nor life and no creator can be apprehended, and yet because the mind is deluded and confused, it produces these various false visions [of nonexistent flowers and so on in empty space].

"Next, Lord of Mysteries, it is like a firebrand: if someone holding it in his hand then whirls it around in the air, there will appear the image of a wheel.

"Lord of Mysteries, in this manner one should understand this state of the Great Vehicle, this state of the mind, this state of what is equal to the unequaled, this state of certainty, this state of perfect and full awakening, and this state of gradual birth in the Great Vehicle. One will [then] be able to completely possess the riches of the Dharma, bring forth great knowledge with various skills, and fully know all notions about the mind as it really is."

Chapter II

Full Accoutrements and Mantras for Entering the *Maṇḍala*

Thereupon the *vajradhara* Lord of Mysteries said to the Buddha, "It is remarkable, World-honored One, that you should explain this *saṃbodhi* self-realized by the buddhas, the inconceivable Dharma realm which transcends the mind-ground, and that by various means and ways you expound the Dharma for the varieties of beings in accordance with their own nature and faith-and-understanding. I beg you, World-honored One, next to explain the cultivation of mantra practices and the great king of *maṇḍala*s 'Born of the Matrix of Great Compassion' for the fulfillment of immeasurable beings in future ages and for their salvation and happiness."

Then the Bhagavān Vairocana, having completely surveyed the great assembly, addressed the *vajradhara* Lord of Mysteries, saying, "Listen attentively, Vajrapāṇi! I shall now explain the Dharma gateway for cultivating *maṇḍala* practices and bringing to fulfillment the knowledge of an omniscient one."

Then, because the World-honored One Vairocana had formerly vowed to accomplish the inexhaustible Dharma realm and liberate realms of beings without exception, all the Tathāgatas gathered together and he gradually entered the *samādhi* "Generation of the Matrix of Great Compassion." From every part [of the body] of the World-honored One there appeared figures of Tathāgatas that, for the sake of beings ranging from those who had generated the [*bodhi*-]mind for the first time to those of the tenth stage, pervaded the ten directions and then returned to their own positions in the Buddha's body, where, abiding in their own positions, they reentered [the Buddha's body].

Then the Bhagavān again addressed the *vajradhara* Lord of Mysteries, saying, "Listen attentively, Vajrapāṇi, to the layout of the *maṇḍala*! First, the *ācārya* should have generated the *bodhi*-mind; he should have wondrous

wisdom and compassion, combine various arts, be well skilled in the cultivation of *prajñāpāramitā*, have mastered the three vehicles, fully comprehend the true meaning of mantras, know the minds of beings, have faith in the buddhas and bodhisattvas, have received the consecrations for transmitting the teachings and so on, and be well versed in the drawing of a *maṇḍala;* by nature he should be adaptable and free from self-attachment, and he should have duly gained decisiveness in the practice of mantras, have thoroughly
4b practiced *yoga,* and dwell in the intrepid *bodhi*-mind. Lord of Mysteries, such an exemplary *ācārya* is extolled by the buddhas and bodhisattvas.

"Next, Lord of Mysteries, should that *ācārya* see a being who is suitable as a receptacle for the Dharma, is free from sullies, has great faith-and-understanding, assiduity, and profound faith, and is always thinking of benefiting others—should the disciple possess such characteristics, the *ācārya* should of his own accord go and exhort him, addressing him as follows:

'Son of the Buddha, these methods of the path of mantra practice in the Great Vehicle
I shall now explain for [you,] a receptacle for the Great Vehicle.
The Fully and Perfectly Awakened Ones of the past and the World-honored Ones
Of future ages and of the present abide in bringing benefit to beings.
These worthy ones understand the wondrous method of mantras;
Striving Heroes, they have obtained [all-]faceted knowledge while seated in characteristicless *bodhi.*
The power of mantras is without compare, and [with it] the Lion of the Śākyas, savior of the world,
Was able to destroy the very strong and extremely wrathful army of Māra.
Therefore you, O Son of the Buddha, should with such wisdom
And expedient means perform [rites of] accomplishment so that you obtain *sarvajña*[*jñāna*] (knowledge of an omniscient one).'
The practitioner (i.e., *ācārya*), having with a compassionate mind inspired [the disciple], should further encourage him,
And when [the disciple] is firmly established and has received the teachings, he should select a flat site.

Mountain groves with plentiful flowers and fruits and with
agreeable pure springs—
These are extolled by the buddhas, and [there] he should perform
the deeds of the circular altar (i.e., *maṇḍala*).
Or in a place by a flowing river graced with geese and cranes,
There, with wise understanding, he should construct the *maṇḍala*
'Born of Compassion.'
Localities formerly frequented by Perfectly Awakened Ones, masters
of dependent [arising] (i.e., *pratyekabuddha*s),
And multitudes of *śrāvaka*s of the Sage are always praised by
the Buddha.
Furthermore, in other places such as monasteries, *araṇya*s
(hermitages),
Flower[-decked] houses, high towers, exquisite ponds and parks,
*Caitya*s, shrines for the Fire God (Agni), cow pens, river sandbars,[16]
Temples of gods, empty rooms, and places where seers have
attained the path—
In places such as these described above or [others] pleasing to
the mind
He should draw a *maṇḍala* in order to bring benefit to the disciple. 4c

"Lord of Mysteries, having selected a site, he clears away pebbles, broken earthenware, potsherds, skulls, hair, chaff, ashes, cinders, thorns, bones, rotten wood, and so on, as well as insects, ants, dung beetles, and poisonous or stinging kinds [of creatures].

"Once such flaws have been removed, on the morning of a propitious day, having determined a day on which the time, lunar mansion, and planets are all in harmony, and at a time before the [morning] meal with an auspicious sign, he should first make obeisance to all the Tathāgatas and arouse the Earth God[dess] (Pṛthivī) with these verses:

You, O Goddess, are witness to how the buddhas, guiding teachers,
Performed special practices and purified the [ten] stages and
*pāramitā*s.
Just like the Lion of the Śākyas, savior of the world, who defeated
the hosts of Māra's army,

I too will vanquish Māra, and [then] I shall draw a *maṇḍala*.

"He should kneel down with his [right] hand stretched out upon the ground and chant this verse repeatedly. He should [also] make offerings of unguent, flowers, and so on, and after having made offerings, the *mantrin* should again take refuge in all the Tathāgatas. Then he prepares the site in accordance with [ritual] procedures so that it possesses many virtues."

Then the *vajradhara* Lord of Mysteries bowed down at the feet of the World-honored One and spoke these verses:

"The Buddha's Dharma is free from all characteristics, and the Dharma abides in the station of the Dharma;
What you have explained is incomparable, without characteristics, and unconditioned.
Yet why, O Great Energetic One, do you teach this which has characteristics,
As well as mantra practices? This does not conform with the way of Dharma-thusness!"
Then the Bhagavān, the Buddha Vairocana,
Addressed Vajrapāṇi: "Listen carefully to the characteristics of the Dharma!
The Dharma is free from differentiation and all false conceptions.
If one eliminates false conceptions and the workings of the mind and thought,
The supreme and perfect awakening that I attained is ultimately like empty space,
But unknown to ordinary foolish beings, who are wrongly attached to the objective realm.
That they hanker after [auspicious] times, directions, signs, and so on is because they are enveloped by ignorance,
And it is in order to liberate them that these are taught in conformity with them as an expedient.
But in reality there is no time or direction, nothing done, and no doer;
All *dharma*s simply abide in the real character [of things].
Furthermore, Lord of Mysteries, in future ages
5a Beings of inferior intelligence, shrouded in stupidity and passion,

Will simply on the basis of their attachment to existence forever
delight in the impermanent and the permanent
And in good and bad signs in times, directions, and the actions that
they perform.
Ignorant of this path, they will blindly seek results,
And it is in order to deliver them that I teach this method in
conformity with them.

"Lord of Mysteries, one prepares a site from among the places such as were described [above] and makes it hard. Taking *gomayī* (cow dung) and *gomūtra* (cow's urine) that have not fallen to the ground, one mixes them together and smears them [over the site]. Then, with the mantra for perfumed water, one purifies [the site] by sprinkling [it with perfumed water]. The mantra is: *Namaḥ samantabuddhānāṃ, apratisame gaganasame samatānugate prakṛtiviśuddhe dharmadhātuviśodhani svāhā.* (Homage to all Buddhas! O you who are without equal! you who are equal to the sky! you who have attained equality! you who are pure by nature! you who purify the Dharma realm! *svāhā*!)[17] [1]

Next, the practitioner, in the middle [of the site] with his mind
concentrated, visualizes Vairocana,
Who is on a seat of a white lotus flower, his hair done in a topknot
to form a crown,[18]
And emits light rays of various colors that completely surround his
entire body.
Next—this too should be done in a state of meditation—he visualizes
the buddhas of the four quarters.
The [buddha of the] eastern quarter is called Ratnaketu, and the
color of his body is like the radiance of the sun [at sunrise].
The great striving hero (*mahāvīra*) in the southern quarter is the
fully awakened Saṃkusumita[rājendra]:
He is golden in color and emits rays of light, and his *samādhi* is
free from all sullies.
The Buddha Akṣobhya in the northern quarter is in meditation,
free from affliction and composed.
The benevolent and victorious one (*jina*) in the western quarter—
he is called Amitāyus.

The reciter, contemplating [thus], then dwells in the buddha chamber,[19]
Where he should take possession of the site with [the mantra of] Acala of great renown
Or by using [the mantra of] Trailokyavijaya, by which all objectives are accomplished.
White sandalwood is used to paint the fine round *maṇḍala*s (i.e., circles)—
The first in the center is for myself (i.e., Vairocana), the second is for the world-saviors,
And the third, like theirs, is for the Buddha-Mother Gaganalocanā;
The fourth is for Padmapāṇi, the fifth is for the *vajradhara* (i.e., Vajrapāṇi),
And the sixth, for Acalanātha, is mindfully placed below that [for Vajrapāṇi].
5b He offers unguent, flowers, and so on, thinking of the Tathāgatas,
And with utmost sincerity and showing respect, he utters the following verse:
'Because the buddhas, compassionate ones, pay heed to us,
May they take possession of the site tomorrow, and may the Buddha's sons descend as well!'

"Having said this, he should then recite this mantra: *Namaḥ samanta-buddhānāṃ, sarvatathāgatādhiṣṭhānādhiṣṭhite acale vimale smaraṇe prakṛti-pariśuddhe svāhā.* (Homage to all Buddhas! O you who have been empowered by the empowerment of all the Tathāgatas! unmoving one! unsullied one! you who remember! you who are completely pure by nature! *svāhā*!) [2]

The mantra-reciting practitioner next engenders thoughts of compassion,
And repairing to the western quarter, with focused thoughts he goes to sleep,
Thinking of no-self in the purity of the *bodhi*-mind.
In his dreams he may see bodhisattvas of great renown
And buddhas without measure appear and perform various deeds,
Or, with thoughts of comfort, they may encourage the practitioner, [saying,]

'Because you are mindful of beings, you construct a *maṇḍala*.
Excellent, Mahāsattva! What you draw is quite sublime!'
Then, on another (i.e., the next) day, he receives the initiands.
If the disciples have faith, have been born into a pure lineage,
Revere the Three Jewels, adorn themselves with profound wisdom,
Have perseverance, are not lethargic, are pure and faultless in their *śīla* (moral conduct),
Have patience, are not miserly, and are intrepid and firm in their vows of practice—
Such people should be accepted, regardless of any other [short–comings].
For either ten or eight, seven or five, two, one or four [people]
Should the initiation be performed, or even if the number exceeds this."

Then Vajrapāṇi, Lord of Mysteries, again said to the Buddha, "World-honored One, what should this *maṇḍala* be called? And what is the meaning of '*maṇḍala*'?"

The Buddha said, "This is called the *'Maṇḍala* Which Generates the Buddhas.' It is of a taste (*maṇḍa:* "essence") that is utterly without compare and of a taste that is unsurpassed, and therefore it is referred to as '*maṇḍala*.' Furthermore, Lord of Mysteries, because of pity for boundless realms of 5c
beings this is in a broad sense the *maṇḍala* 'Born of the Matrix of Great Compassion.'

"Lord of Mysteries, [the *maṇḍala*] is empowered by the *anuttarā samyak-saṃbodhi* accumulated by the Tathāgata during immeasurable eons, and therefore it is endowed with immeasurable virtues. You should understand as follows, Lord of Mysteries: it was not for the sake of one being that the Tathāgata attained perfect and full awakening, nor was it for two nor for many [beings]; it was out of pity for the realms of beings with complete predictions and incomplete predictions [of their future awakening] that the Tathāgata attained perfect and full awakening, and by the power of his vow of great compassion he expounds the Dharma in immeasurable realms of beings in accordance with their own nature.

"Lord of Mysteries, those who have not practiced the Great Vehicle in the past and have never thought about the practices of the Mantra Vehicle

are unable in the slightest degree to see or hear them, rejoice in them, and accept them on faith. But, Vajrasattva, if those sentient beings have in the past advanced through the immeasurable gateways of the path of the Mantra Vehicle of the Great Vehicle and have already been practicing it, it is for them that terms and numbers have been established within these [abovementioned] limits.

"The *ācārya,* too, should with thoughts of great compassion make the following vow: to receive immeasurable beings and create the causes and conditions for the seeds of *bodhi* so as to deliver [all] realms of beings without exception.

The mantra-reciting practitioner, having received [the disciples]
 in this manner,
Commands them to take the Three Refuges, makes them confess
 their previous sins,
Gives them unguent, flowers, and so on to offer to the holy deities,
And should confer upon them the precept of knowledge unobstructed
 throughout the three ages.
Next, he should give them tooth sticks, of either *uḍumbara*
Or *aśvattha* and so on, protected [with a mantra], purified,
Adorned with perfume and flowers, straight, and conforming with
 [distinctions between] top and bottom.
[The disciples] face either east or north, and having chewed [the
 sticks], they cast them down—
[Thereby the *ācārya*] will know the signs of whether these beings
 are suitable as receptacles or not.
A *sūtra* (cord) with three knots is then tied to their left arms.
In order that the disciples thus accepted may be freed from defilements
And increase their faith, [the *ācārya*] should expound the Dharma
 accordingly
And encourage them, making their resolution firm, by proclaiming
 these verses:
'You will obtain an unequaled boon, your position identical to that
 of the Great Selves.
All the Tathāgatas and the multitudes of bodhisattvas in this teaching

Have all received you, and you will accomplish the great deed
(i.e., enlightenment).
Tomorrow you will gain birth in the Great Vehicle.’ 6a
[The *ācārya*] having instructed them in this manner, they may in
dreams while asleep
See monks’ dwellings, groves all imposingly lovely,
Halls of outstanding appearance, bright and spacious [multistory]
houses,
Banners, parasols, *maṇi*-gems, jeweled swords, flowers pleasing
to the mind,
Women in fresh white garments, upright and of beautiful complexion,
Close relatives or good friends, men of divine physique,
Herds of cows with abundant milk, sutra scrolls clean and unsoiled,
Omniscient ones (i.e., buddhas), *pratyekabuddha*s, and multitudes
of the Buddha’s *śrāvaka*s,
High-minded bodhisattvas, the actual bestowal of results,
The crossing of oceans, rivers or lakes, as well as the hearing of
pleasant voices
In midair saying, ‘How auspicious!’ or ‘You will be given the fruit
of your mind’s desire!’
Favorable signs such as these should be carefully differentiated,
And those that differ from these should be known not to be good
dreams.
Those [disciples] well-established in the precepts arise on the morrow,
and after they have told the teacher [the content of their dreams],
The teacher expounds the Dharma with these phrases so as to exhort
the practitioners:
‘This path of the most excellent vow,[20] the Mahayana of the great
mind—
You now seek after it and will attain [the state of] Tathāgatas,
Great dragons of spontaneous knowledge revered by the world like
stupas;
It completely transcends existence and nonexistence and is unsullied,
like empty space.

The profundity of the *dharma*s is difficult to comprehend, not contained by anything,
And removed from all false conceptions, for frivolous arguments are originally nonexistent.
Its activities wondrous, without compare, and always based on the two truths,
This vehicle is most excellent, and [henceforth] you will dwell in this path.'"

Then the *vajradhara* Aprapañcavihārin said to the Buddha, "World-honored One, I beg you to explain the precept of knowledge unobstructed throughout the three ages, for if a bodhisattva abides in it, it causes buddhas and bodhisattvas all to rejoice."

When he had finished speaking thus, the Buddha addressed the *vajradhara* Aprapañcavihārin and the others, saying, "Son of the Buddha, listen attentively! When a person of [good] family abides in this precept, he unites his body, speech, and mind, making them one, and does not create any *dhar-*
6b *ma*s. What is [this] precept? It means to observingly renounce one's own person and offer it up to the buddhas and bodhisattvas. Why? If one renounces one's own person, then one renounces three things. What are [these] three? They are the body, speech, and mind. Therefore a person of [good] family, by receiving the precept of body, speech, and mind, gains the designation 'bodhisattva.' Why is that? Because he is dissociated from his body, speech, and mind. The bodhisattva and *mahāsattva* should train in this manner.

"Next, on the following day, having empowered himself as Vajrasattva and made obeisance to the World-honored One Vairocana, [the *ācārya*] should take a clean flask and fill it with perfumed water; reciting the mantra of Trailokyavijaya, he empowers it, places it outside the first entrance, and uses it to sprinkle [water] over people [as they enter the *maṇḍala*]. The *ācārya* [also] offers them purified perfumed water, which he makes them drink so that their minds may be purified."

Then the *vajradhara* Lord of Mysteries questioned the Buddha in verse:

"I beg you, who have [all-]faceted knowledge and are [most] honored among preachers, to explain the divisions of time:
At what time will the great host [of *maṇḍala* deities] all assemble and cause numinous signs to appear

As the *maṇḍala*-[*ā*]*cārya* earnestly recites mantras?"
Then the Bhagavān addressed the Holder of Adamantine Wisdom:
"The *maṇḍala* should be constructed always on this [seventh] night.
The Dharma-transmitting *ācārya* should thus then take
A five-colored *sūtra* (cord), and bowing down to all the buddhas,
He empowers himself as Great Vairocana.
Starting from the eastern quarter, [the *ācārya*,] facing [his assistant], holds the *sūtra*
In the air level with his navel and moves gradually around to the right (i.e., clockwise)
And so to the south and west, finishing in the northern quarter.
The second [cord] is for establishing the boundary, and he again begins from the initial (i.e., eastern) quarter,
Calling to mind the Tathāgatas, and his actions are as described above:
To the right (i.e., southern) quarter, the rear (i.e., western) quarter, and going around again to the superior (i.e., northern) quarter.[21]
Next, the *ācārya* goes around and positions himself in *nairṛtī* (i.e., southwest),
While the trainee, who faces him holding [the cord], gradually proceeds to the south;
From here he moves around to the right, repositioning himself in the direction of Vāyu (i.e., northwest),
While the teacher shifts his own position and dwells in the direction of Agni (i.e., southeast)—
The mantra-reciting practitioner too practices such rites.
With the disciple in the southwest, the teacher dwells in *aiśānī* (i.e., northeast);
The trainee again moves around, repositioning himself in the direction of Agni, 6c
While the teacher shifts his own position and dwells in the direction of Vāyu.
Thus does the *mantrin* make [the *maṇḍala*] completely square.
He [then] slowly goes inside [the marked-out area] and divides it into three [concentric] sections,
And having marked the three sections on the ground right around,

He again divides each of the sections into three:
Among these [three concentric subsections] the first section is the path where [ritual] deeds are performed,[22]
And the remaining middle and rear sections are the abodes of the holy divinities.
In the [four] quarters there are four entrances, of which he should know the measurements,
And with a sincere mind and respect he arrays the holy deities.
He thus fashions the many features [of the *maṇḍala*], evenly arranged and carefully differentiated.
In the inner center there is a fine white lotus, a matrix of uniform proportions.
From within this matrix the entire *maṇḍala* 'Born of Compassion' is created,
And in size it is sixteen *aṅguli*[23] or more.
Its eight petals are quite perfect, the stamens are all imposingly lovely,
And wisdom-seals [in the shape] of *vajra*s are visible between all the petals.
From the center of this flowery pedestal Vairocana, the victorious honored one, appears,
Golden in color, resplendent, and bearing on his head a crown of hair done in a topknot;
The world-savior is completely encircled with light and, free from torment, dwells in *samādhi.*
To his east [the *ācārya*] should draw the seal of all-omniscience:[24]
Triangular and on a lotus, it is completely white in color
And entirely surrounded by blazing light, pure white and all-pervading.
Next, in the northern interstice (i.e., northeast) the teacher [should draw Gaganalocanā,] the mother of the buddhas:
Shining brightly the color of genuine gold and dressed in plain white robes,
She is all-illuminating like sunlight and dwells in *samādhi*, meditating.
Again, to the south [of the seal of all-omniscience] there is the seal of the world-saving buddhas and bodhisattvas,

A holy deity of great virtue, called Sarvāśāparipūraka (He Who Fulfills All Wishes),
A *cintāmaṇi* (wish-fufilling) gem resting upon a white lotus.
In the northern quarter Avalokiteśvara of great energy,
His lucent color like a bright moon, a *śaṅkha* (conch shell), or a *kunda* (jasmine) flower, 7a
Sits smiling on a white lotus, with Amitāyus visible in his topknot.
To his right is the holy one, the honored one Tārā, of great renown:
With the colors blue and white intermixed, she has the appearance of a mature woman,
Clasps her palms together and holds a blue lotus, is encircled with light all-pervading,
Glows just like pure gold, smiles, and has fresh white robes.
To the left [of Avalokiteśvara] is Bhṛkuṭī, a rosary of counting beads (*mālā*) hanging from her hand:
With three eyes and wearing her hair in a topknot, her honored figure is as if white,
And the light that encircles her has no dominant color, with yellow, red, and white intermingling.
Next, near Bhṛkuṭī, draw the honored one Mahāsthāmaprāpta:
His garments are the color of a *śaṅkha,* he has great compassion, holds a lotus flower in his hand
Which is luxuriant but not yet open, and is surrounded by a circle of light.
The *vidyārājñī* called Yaśodharā dwells beside him:
All manner of fine strings of jewels adorn her golden-colored body,
And she holds an exquisite twig of flowers [in her right hand] and in the left holds a *priyaṅgu* [flower].[25]
Near the holy one Tārā [the *ācārya*] positions the honored one Pāṇḍaravāsinī:
She has a crown of hair [tied in a topknot], wears [robes of] pure [white] silk, and has a *padma* (lotus) flower in her hand.
In front of the holy one (i.e., Avalokiteśvara)[26] [the *ācārya*] fashions the very powerful *vidyārāja:*[27]
He is the color of early-morning sunlight, and his body is adorned with white lotuses;

Resplendent with a wreath of flames, he roars angrily with his fangs bared,
He has sharp nails, his hair is like that of the king of beasts, and he is [called] Hayagrīva.
These *samādhi*s are those of Avalokiteśvara's attendants.
Next, in front of the flowery pedestal and to the right of Vairocana
There is the Holder of Adamantine Wisdom (i.e., Vajrapāṇi), able to fulfill all wishes:
He is the color of a *priyaṅgu* flower or again like an emerald;
On his head he wears a many-jeweled diadem, and strings of jewels adorn his person,
Bestudding and embellishing it, vast and immeasurable in number;
In his left [hand] he holds a *vajra,* and he gives out blazing light all around.[28]
To the right of Vajragarbha (i.e., Vajrapāṇi) is she who is called Māmakī,
7b Who again holds a pestle (i.e., *vajra*) of firm wisdom and adorns her person with strings of jewels.
To her right [the *ācārya*] should next place the very powerful Vajrasūcī,
Surrounded by a host of messengers who smile and together look up reverently at her.
To the left of the holy one (i.e., Vajrapāṇi) is Vajraśṛṅkhalā:
She holds a chain of *vajra*s and is accompanied by messengers of her own,
Her body is pale yellow in color, and she has a wisdom pestle (*vajra*) as her insignia.
Below Vajradhara (i.e., Vajrapāṇi) is the wrathful vanquisher of the three worlds,
Who overcomes great obstructors and is called the honored one Candratilaka:
He has three eyes, four fangs are visible, he is the color of rainclouds in summer,
Has an *aṭṭa* (loud) laughing voice, and [is adorned with] strings of *vajra*s and jewels;

In order to safeguard beings he is surrounded by immeasurable hosts,
And his hundred thousand hands brandish various weapons—
These wrathful ones all dwell in lotus flowers.
Next, going to the western quarter, [the *ācārya*] draws immeasurable *vajradhara*s
With various *vajra* seals, their form and color each different,
And everywhere radiating light that encircles them completely for the sake of beings.
Below the mantra-lord (i.e., Vairocana), in the direction of Nairṛti (i.e., southwest),
Is Acala, the Tathāgata's servant: he holds a wisdom sword and a noose,
The hair from the top of his head hangs down on his left shoulder, and with one eye he looks fixedly;
Awesomely wrathful, his body [is enveloped in] fierce flames, and he rests on a rock;
His face is marked with [a frown like] waves on water, and he has the figure of a stout young boy.
In this manner he who possesses wisdom should next go in the direction of Vāyu (i.e, northwest),
Where he again draws a wrathful deity, called Trailokyavijaya:
He is surrounded by fearsome flames, has a jeweled diadem, and holds a *vajra;*
With no regard for his own life, he devotes himself to requesting and receiving instructions.
The positions and so on of the deities of the first sector have [now] been explained,
And the mantra-reciting practitioner next goes to the second enclosure.
Inside the first entrance in the eastern quarter he draws Śākyamuni:
He is circumfused with a purplish golden color and endowed with the thirty-two attributes [of a buddha],
Wears a *kāṣā*[*ya*] robe, is seated on a white lotus-flower pedestal, 7c
And in order to make the teachings circulate, he dwells there, expounding the Dharma.

Next, to the right of the World-honored One [the *mantrin*] displays Buddhalocanā:
She is of joyful aspect and smiling, there is a circle of pure light right around her person,
Her body is a pleasure to see and without compare, and she is called 'Mother of Śākyamuni.'
Then, to the right of this deity he depicts the *vidyā*[*rājñī*] Ūrṇā:
She resides on a *padma* flower, shines all around with the color of a *śaṅkha,*
And holds a wish-fulfilling jewel, fulfilling all wishes.
To the left of the holy deity Śākyasiṃha (Lion of the Śākyas; i.e., Śākyamuni), the world-savior
With bright light and great energy, there are the Five Crowns (*uṣṇīṣa*) of the Tathāgata:
The first is called Sitātapatra, and [the others are] Jayoṣṇīṣa, Vijayoṣṇīṣa,
Many-virtued Tejorāśi, and Vikiraṇoṣṇīṣa.
These are called the 'Five Great Crowns' and [belong to] Śākya[muni]'s lineage of the Great Self,
And in this spot [the *mantrin*] should with heart and soul fashion their many features.
Next, to his (i.e., Śākyamuni's) north he arranges the hosts of Pure Abode (Śuddhāvāsa):
Īśvara, Samantakusuma, Raśmimālin, Manojava,
And Svaraviśruti, each in their proper order.
To the right of Ūrṇā he then draws the Three Buddha-Crowns:
The first is called Mahodgatoṣṇīṣa, the next is called Abhyudgatoṣṇīṣa,
And there is also Anantasvaraghoṣa—all should be properly installed.
The five kinds of Tathāgata-Crowns are white, yellow, and the color of genuine gold,
And next the Three Buddha-Crowns have white, yellow, and red.
Their radiance is universally penetrating and extensive, they are adorned with many strings of jewels,
And with the power of the extensive vows that they have made all wishes are fulfilled.

In the eastern corner the practitioner makes an image of the seer Agni:
He dwells in the midst of fiery flames and is marked with three spots of ash,
The color of his body is all dark red, a triangular seal is placed on his heart,
And he is in a circle of flames, holding beads and a water-pot.
To the right (i.e., south) there is the king Yama, holding a *daṇḍa* (staff) seal in his hand;
He has a water buffalo for a seat, is the color of dark clouds from which lightning strikes, 8a
And is surrounded by the Seven Mothers, Kālarātri, his consort, and so on.
The king of demons (Nairṛti) in *nairṛtī* (i.e., southwest) holds a sword and has a frightening appearance.
Varuṇa, king of *nāga*s, has a noose for his seal.
In the initial quarter[29] Śakra, King of Gods, resides on Mount Sumeru,
With a jeweled diadem, wearing strings of jewels, and holding a *vajra* seal;
The wise person also properly arrays his other attendants.
To the left he places Āditya and his host: he is in a carriage,
And his consorts Jayā and Vijayā guard him, following on both sides.
Great Brahmā is to his right: four-faced, he has a crown of hair [done in a topknot],
Has the mark of the letter *Oṃ* as his seal, holds a lotus, and is [seated] on geese.
In the western quarter are Pṛthivī, Sarasvatī, and Viṣṇu,
Skanda, Vāyu, Śaṃkara, and Candra:
These are in the direction of *nāga*s (i.e., west)—draw them without making any mistakes.
The mantra-reciting practitioner, with an unconfused mind,
He, the Buddha's son, should next fashion the *vidyādhara*s of great wrath:
The one to the right [of Śākyamuni] is called Aparājita, and the one to the left is Aparājita's consort (Aparājitā).
The Earth-bearing God (Dharaṇiṃdharā?), holding up a flask, kneels reverently.

In addition, the two great *nāga* kings, Nanda and Upananda,
Face each inside the sentry posts, the mighty guardians of the service entrance [on the west side].
The mantras, seals, and altars of the remaining deities of Śākya[muni]'s lineage—
Everything that has been explained the teacher should reveal in detail.
The mantra-reciting practitioner next proceeds to the third enclosure,
Where he first draws Mañjuśrī: his body is the color of saffron,
He has a crown of five topknots on his head and is like a young boy in appearance;
In his left [hand] he holds a blue lotus flower on top of which is displayed a *vajra* seal;
His compassionate face has a broad smile, he is seated on a white lotus pedestal,
And he is surrounded by a circle of all-pervading light of wondrous aspect that is iridescent.
On his right side [the *mantrin*] should next draw Jālinīprabha with the body of a young boy:
8b He holds a many-jeweled net, has various fine strings of jewels,
And dwells on a jeweled lotus-flower seat, gazing at the Buddha's eldest son (i.e., Mañjuśrī).
On [Mañjuśrī's] left side [the *mantrin*] draws the five messengers of Varadavajra (Mañjuśrī):
Namely, Keśinī, Upakeśinī,
And Citrā, Vasumatī, and Ākarṣaṇī.
These five messengers have five servants,
And these two groups both surround and guard Invincible Wisdom (i.e., Mañjuśrī).
To the right (i.e., south) the practitioner next fashions the greatly renowned
Sarvanīvaraṇaviṣkambhin, who holds a wish-fulfilling jewel.
Ignoring [the division into] two subsections, he should draw eight bodhisattvas:
Namely, Kautūhala, Sarvasattvābhayaṃdada,

Sarvāpāyaṃjaha, the bodhisattva Paritrāṇāśayamati,
Karuṇāmṛḍita, Mahāmaitryabhyudgata,
Sarvadāhapraśāmin, and Acintyamati.
Then, leaving that section, he proceeds to the north, the superior quarter,
Where the practitioner with singlemindedness keeps in mind and arranges the many colors,
Fashioning the *mahāsattva* Kṣitigarbha, endowed with excellent forbearance:
His seat is most skillfully wrought, his body in a matrix of flames;
On ground adorned with sundry jewels finely interlaid
A lotus flower made with four precious things is the resting place of the holy one.
In addition, there are immeasurable bodhisattvas of great renown:
Namely, Ratnākara,[30] Ratnapāṇi, Dharaṇiṃdhara,
Ratnamudrāhasta and Dṛḍhādhyāśaya, and these leading holy deities
Are each together with innumerable multitudes, surrounding them both in front and behind.
Next, in the direction of *nāga*s (i.e., west) he should draw Ākāśagarbha,
The striving hero, who wears white robes and holds a sword that produces a fiery light.
In addition, his attendants, sons born of the Perfectly Awakened One,
Are each seated in their proper order in a row on standard lotuses.
I shall now explain these attendants, the bodhisattva hosts of the Great Self (i.e., Ākāśagarbha),
Whose fine figures should be well drawn, conscientiously and without neglecting anything: 8c
Namely, Gaganāmala; the next is called Gaganamati,
As well as Viśuddhamati, Cāritramati, and Sthiramati.
These bodhisattvas, always striving and energetic,
Are each drawn in their proper order with their figures adorned.
I have [now] finished explaining in brief the layout of the *maṇḍala* 'Matrix of Great Compassion.'"

Thereupon, in that entire assembly, the *vajradhara* Lord of Mysteries gazed steadily at the World-honored One Vairocana without blinking for even a moment and spoke these verses:

> The appearance of an omniscient one in the world
> Is like an *uḍumbara* flower, which appears only once every now and then;
> The path whereby mantras are practiced is far more difficult again to encounter.
> All sinful actions performed during immeasurable *koṭi*s of eons
> Will, when one sees this *maṇḍala,* be extinguished without any residue whatsoever,
> And how much more so if someone of immeasurable renown abides in the methods of mantra practice,
> Practicing mantras of this unsurpassed state, saviors of the world.
> He will bring evil destinies to an end, and no suffering will arise,
> And if he cultivates such practices, his subtle wisdom will be profound and unwavering.

Then all the great multitudes that had gathered together, as well as the *vajradhara*s, extolled Vajrapāṇi with one voice, saying:

> Excellent, excellent, Great Striving Hero!
> You who have already cultivated mantra practices
> Do well to ask about all matters regarding mantras;
> We too all have [similar] thoughts on our minds.
> We shall all indeed bear witness for your sake,
> For we abide in the power of mantra practice,
> And other multitudes with the great mind of *bodhi*
> Will attain mastery of the mantra method.

Then the *vajradhara* Lord of Mysteries again spoke to the World-honored One, uttering these verses:

> "What is the meaning of 'color'? And what colors are to be used?
> How are they to be arranged? Which of these colors comes first?
> The size of the archways (*toraṇa*) with their pennants and likewise the sentry posts (*niryūha*),

And how to construct the entrances—I beg you, O Honored One, to explain their measurements.
[Explain too] the offering of food, flowers, incense, and so on, as well as the many-jeweled flasks.
How does one induct disciples? How does one consecrate them? 9a
How does one make offerings to one's teacher? I beg you to explain the *homa* site.
What are the characteristics of mantras? And how does one abide in *samādhi*?"
When the Holder of Adamantine Wisdom had finished posing these questions,
The Muni, the king of *dharma*s, addressed him, saying, "With singlemindedness you should listen attentively!
The supreme mantra path produces the fruit of the Great Vehicle,
And what you have just asked me I shall explain for the sake of [you,] Great Sentient Being!
To dye the realm of beings with the taste of the Dharma realm
Is the teaching of buddhas of yore, and this is known as the meaning of 'color.'
First lay out the colors inside [the *maṇḍala*]; it is not the colors outside [the *maṇḍala*] that are to be laid out [first].
Immaculate white is the very first, and the color red is second;
Likewise yellow and green are applied in succession,
And the whole interior is deep black—this is called the sequence of colors.
When constructing the archways with their pennants, their size is the same as that of the central matrix (i.e., lotus),
As are also the sentry posts, and the [central] flowery pedestal is sixteen phalanges [in diameter].
You should know that the entrances to the first [enclosure] are equal [in width] to the inner altar,
And the wise person gradually increases [their width] in the outer enclosures.
Inside the sentry posts he should erect mighty guardians.
To explain *samādhi* in brief, it is to dwell singlemindedly upon an object.

In its broader meaning there are again distinctions—Great Being, listen attentively!
The Buddha has taught that all is empty and that this is the mental equipoise of Perfectly Awakened Ones.
Samādhi is knowing the mind by direct witness, and it is not obtained from anything else.
Such a state is the concentration of all Tathāgatas.
Therefore, it is explained as great emptiness and consummates *sarvajña*[*jñāna*].”

[*End of*] *Fascicle One of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Two

Chapter II
(*continued*)

Full Accoutrements and Mantras for Entering the *Maṇḍala*

Then the World-honored One Vairocana and all the buddhas gathered together, and each proclaimed paths of *samādhi* for all *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas. Thereupon the Buddha [Vairocana] entered the *samādhi* "Swift Power of the Single Essence of All Tathāgatas," and while in this [*samādhi*] the World-honored One again addressed the bodhisattva Vajradhara (i.e., Vajrapāṇi), saying:

> Formerly when I was seated at the site of *bodhi* (*bodhimaṇḍa*)
> I vanquished the four demons,
> And with the voice of a great striving hero I removed the fears of beings.
> At that time Brahmā and other gods rejoiced in their minds and together blazoned it forth,
> And consequently all worlds call me "Great Striving Hero."
> I awoke to original non-birth, transcended the path of speech,
> Obtained liberation from all faults, dissociated myself from causes and conditions,
> And knew emptiness, which is like empty space, and knowledge concordant with the real character [of things] was born;
> Having been freed from all darkness, foremost reality is unsullied.
> The destinies [of transmigratory existence] are merely notions and names, and the Buddha's characteristics are also the same.

Through the power of empowerment this foremost apex of reality
Is explained by means of the written word in order to deliver
the world.

Then Vajradhara, endowed with virtue, and having experienced something unprecedented, with wide-open eyes bowed his head to the Omniscient One and spoke these verses:

The buddhas are most remarkable, and their expedients and
knowledge are inconceivable;
The spontaneous knowledge of the Dharma-Buddha is free from
all frivolous arguments,
And yet it is taught for the sake of the world and fulfills all wishes.
The characteristics of mantras are likewise always dependent on the
two truths.
Should there be any beings who know this Dharma teaching,
9c Worldlings should worship them just as they would revere a *caitya.*

Then, when Vajradhara had finished speaking these verses, he gazed steadily at Vairocana without blinking for even a moment and remained silent.

At this the World-honored One again addressed the *vajradhara* Lord of Mysteries, saying, "Next, Lord of Mysteries, the path of *samādhi* whereby bodhisattvas who will succeed to the position [of a buddha] after one more birth dwell in the stage of a buddha is such that they are dissociated from activity and cognizant of the characteristics of the world, and they dwell in the stage of action and firmly dwell in the stage of a buddha. Next, Lord of Mysteries, the path of *samādhi* for bodhisattvas who have mastered the eighth stage is such that they do not apprehend any *dharma*s, they are free from existence and birth, and they know everything to be an illusory transformation. Therefore, the world refers to them as 'masters of vision.' Next, Lord of Mysteries, multitudes of *śrāvaka*s, dwelling in the stage with objects [of cognition], recognize birth and extinction, reject the two extremes [of annihilation and permanence], and with the knowledge of utter observation obtain the causes of practice that does not conform [with the cycle of transmigration]: this is called the path of *samādhi* for *śrāvaka*s. Lord of Mysteries, *pratyekabuddha*s, observing cause and result and dwelling in the Dharma of speechlessness, do not preach and are speechless, and in all *dharma*s they

realize the *samādhi* of the utter extinction of speech: this is called the path of *samādhi* for *pratyekabuddha*s. Lord of Mysteries, cause and result, as well as action, in the world at large, whether they arise or perish, do so in dependence on another entity, and so the *samādhi* of emptiness is born: this is called the path of *samādhi* for world[lings]."

Then the World-honored One spoke these verses:

Lord of Mysteries, you should know that these are the paths of *samādhi:*
If one abides in teachings for the World-honored Buddha, the world-saving bodhisattva,
The *pratyekabuddha* or the *śrāvaka,* one will destroy all faults;
In the case of the gods' mundane path of the teachings of the mantra method,
The Striving Hero has [taught it] thus in order to benefit beings.

Then the World-honored One addressed the *vajradhara* Lord of Mysteries, saying:

"Lord of Mysteries, you should listen attentively to the characteristics of mantras."

Vajrapāṇi said, "Very well, World-honored One. I am eager to listen."

Thereupon the World-honored One further spoke these verses:

The Fully and Perfectly Awakened One's mantras are characterized by syllables, words, and clauses;
As in the school of Indra,[31] all objectives are accomplished.
Sometimes Dharma-phrases are added so that the original intent [of the mantra] and the practice [for which it is used] will correspond.
If [they have] the word *oṃ* and the word *hūṃ,* as well as *phaṭaka*[32]
Or *hrīḥ,* these are designations of Buddha-Crowns.
If [they have the words] *gṛhṇa* ("seize!"), *khādaya* ("devour!"), *bhañja* ("destroy!"),
Hana ("strike!"), *māraya* ("kill!"), [*s*]*phāṭaya* ("rend!") and the like,
They are the mantras of servant messengers and wrathful ones. 10a
If they have the word *namaḥ* ("homage"), *svāhā,* and so on,
These are the marks of [mantras of] practitioners of quiescence cultivating *samādhi*.

If they have the word *śānta* ("pacified"), the word *viśuddha*
("purified"), and so on,
You should know that they are able to fulfill all wishes:
These are the mantras of Perfectly Awakened Ones, sons of the
Buddha, and world-saviors.
In the case of those expounded by *śrāvaka*s, each single phrase
is set out;
Among these, those of *pratyekabuddha*s differ slightly again,
For their *samādhi* is different and purifies karma and [re]birth.

"Furthermore, Lord of Mysteries, these characteristics of mantras are not something created by all the buddhas, nor did they cause others to create them, nor would they rejoice [if others had created them]. Why? Because this is the Dharma-thusness of *dharma*s. Therefore, whether the Tathāgatas appear or whether the Tathāgatas do not appear, *dharma*s naturally abide thus. That is to say, mantras are naturally mantras. Lord of Mysteries, when an all-knowing one and all-seeing one who has accomplished full and perfect awakening appears in the world, he teaches various paths by this method; in accordance with various desires and the various mentalities of beings and by means of various words, various letters, various regional languages, and the various sounds of the destinies [of transmigratory existence], he teaches through empowerment the mantra path.

"Lord of Mysteries, what is the mantra path of the Tathāgatas? It is, namely, the empowering of these written letters. Lord of Mysteries, with the words of truth, the four noble truths, the four stations of mindfulness, the four supernatural faculties, the ten powers of a Tathāgata, the six *pāramitā*s, the seven precious [limbs] of *bodhi,* the four Brahmic abodes, and the eighteen unshared qualities of a buddha that the Tathāgatas have accumulated and cultivated during immeasurable hundreds of thousands of *koṭi*s of *nayuta*s of eons—Lord of Mysteries, in short, with the Tathāgatas' knowledge of an omniscient one, the power of the own-merit and knowledge of all the Tathāgatas, the power of the knowledge of their own vows, and the power of the empowerment of the entire Dharma realm, and in conformity with the varieties of beings, they reveal the mantra teachings.

"And what are the mantra teachings? They are: the gateway of the letter *A,* because all *dharma*s are originally unborn (*ādyanutpāda:* "original

non-arising”); the gateway of the letter *Ka,* because all *dharma*s are disso-
ciated from action (*kārya*); the gateway of the letter *Kha,* because all *dhar-
ma*s are inapprehensible like empty space (*kha*); the gateway of the letter
Ga, because all going (*gati*) is inapprehensible in all *dharma*s; the gateway
of the letter *Gha,* because agglomeration (*ghana:* “compact [mass]”) is inap-
prehensible in all *dharma*s; the gateway of the letter *Ca,* because all *dhar-
ma*s are dissociated from all transiency (*cyuti:* “fall”); the gateway of the let-
ter *Cha,* because shadows (*chāyā*) are inapprehensible in all *dharma*s; the
gateway of the letter *Ja,* because birth (*jāti*) is inapprehensible in all *dhar-* 10b
*ma*s; the gateway of the letter *Jha,* because enemies (*jhamala*?) are inap-
prehensible in all *dharma*s; the gateway of the letter *Ṭa,* because pride (*ṭaṅka*)
is inapprehensible in all *dharma*s; the gateway of the letter *Ṭha,* because nur-
turing (*viṭhapana:* “[illusory] creation”) is inapprehensible in all *dharma*s;
the gateway of the letter *Ḍa,* because resentment (*ḍamara:* “riot, tumult”) is
inapprehensible in all *dharma*s; the gateway of the letter *Ḍha,* because grasp-
ing (*ḍhaṅka*?) is inapprehensible in all *dharma*s; the gateway of the letter
Ta, because thusness (*tathatā*) is inapprehensible in all *dharma*s; the gate-
way of the letter *Tha,* because a dwelling place (*sthāna*) is inapprehensible
in all *dharma*s; the gateway of the letter *Da,* because giving (*dāna*) is inap-
prehensible in all *dharma*s; the gateway of the letter *Dha,* because the Dharma
realm (*dharmadhātu*) is inapprehensible in all *dharma*s; the gateway of the
letter *Pa,* because supreme truth (*paramārtha*) is inapprehensible in all *dhar-
ma*s; the gateway of the letter *Pha,* because all *dharma*s are unsolid and like
foam (*phena*); the gateway of the letter *Ba,* because bondage (*bandha*) is
inapprehensible in all *dharma*s; the gateway of the letter *Bha,* because all
existence (*bhava*) is inapprehensible in all *dharma*s; the gateway of the let-
ter *Ya,* because all vehicles (*yāna*) are inapprehensible in all *dharma*s; the
gateway of the letter *Ra,* because all *dharma*s are dissociated from all defile-
ment (*rajas*); the gateway of the letter *La,* because all characteristics (*lakṣaṇa*)
are inapprehensible in all *dharma*s; the gateway of the letter *Va,* because the
path of speech (*vāc*) is cut off in all *dharma*s; the gateway of the letter *Śa,*
because all *dharma*s are originally quiescent by nature (*śānti:* “quiescence”);
the gateway of the letter *Ṣa,* because all *dharma*s are by nature dull (*ṣaṭha,*
for *śaṭha:* “fool, blockhead”); the gateway of the letter *Sa,* because all truths
(*satya*) are inapprehensible in all *dharma*s; and the gateway of the letter *Ha,*

because cause (*hetu*) is inapprehensible in all *dharma*s. Lord of Mysteries, *Ṅa, Ña, Ṇa, Na,* and *Ma* are sovereign over all *samādhi*s and quickly able to effectuate all deeds, and the objectives of what is undertaken are all accomplished."

Then the World-honored One spoke these verses:

Mantras, the gateway to *samādhi,* completely fulfill all wishes,
Namely, the inconceivable results of the Tathāgatas.
Endowed with many excellent vows, the definitive meaning of mantras
Transcends the three ages and is unsullied, like empty space.
Dwelling in an inconceivable [state of] mind, one performs various deeds,
And he who reaches the stage of cultivation is granted inconceivable results.
This is the foremost truth, revealed by the buddhas,
And if one knows this Dharma teaching, one will attain the *siddhi*s.
Sound, which is the supreme truth, mantras, and the characteristics of mantras—
10c Thinking clearly upon these, the practitioner will obtain the indestructible state.

Then the *vajradhara* Lord of Mysteries said to the Buddha, "World-honored One, the inconceivable method of the path of the characteristics of mantras taught by the Buddha is remarkable; it is not shared with any *śrāvaka*s or *pratyekabuddha*s, nor is it for all beings everywhere. If one believes in this mantra path, meritorious *dharma*s will all be fulfilled. I but beg you, World-honored One, to explain next the requisite procedures for the *maṇḍala.*"

When Vajrapāṇi had finished speaking thus, the World-honored One again addressed him, uttering these verses:

When a mantra-reciting practitioner worships the holy deities,
He should offer up flowers pleasing to the mind, immaculate white, yellow, or red in color.
The *padma* (lotus), blue lotus (*utpala*), dragonflower (*nāgakesara*), *puṃnāga,*
Kesara, malli[*kā*] (jasmine), *tagara, campa*[*ka*],

"Sorrowless" (*aśoka*), *tilaka, pāṭala* (trumpet flower), and *śāla* (sal):
These flowers, fresh and exquisite, are auspicious and liked by all.
He gathers them, makes garlands of them, and offers them respectfully.
Candana (sandalwood), costus root (*kuṣṭha*), *spṛkkā,*[33] saffron (*kuṅkuma*),
And other fine unguents—he takes them all and offers them up.
Agallochum (*agaru*), pine resin (*dīpavṛkṣa*), *vāla,* camphor (*karpūra*),
White sandalwood, the resinous aromatic [sal gum] (*sarjarasa*), *śrīvāsaka,*
And other kinds of incense, fragrant and world-praised,
He should offer up to the holy deities in accordance with the ritual instructions.
Furthermore, Great Being, he offers foods according to the teachings:
He offers up milk gruel, boiled rice mixed with curds, "joy [dumplings]" (*laḍḍuka*), *maṇḍaka,*
Delicious "hundred-leaved" pastries, pure and wondrous sugared pastries,
Pūrikā, perforated [pastries], *madhuśīr*[*ṣaka*],
Phenaka, "sorrowless" (*aśoka*[*varti*]), *parpaṭa* cakes, and so on—
Delicacies such as these and various exotic fruits,
Khaṇḍa (candied sugar), barley sugar, molasses, honey, fresh butter, ghee,
Various beverages, and milk and curds from pure cows.
He also offers up lamps in different kinds of new and clean vessels,
Filling them with finely perfumed oils and setting them out for illumination.
Silken pennants and parasols of various colors are interspersed in the four quarters,
And the archways, of different shapes and kinds, are hung with bells large and small.
Alternatively, he makes offerings with the mind, doing all of this:
The mantra-reciting practitioner, mindful, must not forget to do so.
Next, he prepares the *kalaśa*s (flasks), either six or eighteen,
Fitting them out with precious things and drugs and filling them with perfumed water. 11a

With twigs draped with cloth and flowers and fruits inserted in between,
[The flasks are] adorned with unguents and so on, protected, and purified,
And their necks are tied with fine cloth; the number of flasks may be increased.
To each of the leading deities he offers silken garments,
And he offers them to each of the other great beings too.
Having made offerings in this manner, [the *ācārya*] next inducts the initiands.
He sprinkles them with purified water, gives them unguent and flowers,
And makes them generate the *bodhi*-mind while calling the Tathāgatas to mind;
They will all attain birth in the pure Buddha's Family.
He binds the seal "born of the Dharma realm" and the Dharma-wheel seal,
And uses [the seals of] Vajrasattva and so on to perform empowerment.
Next he himself should bind the [seal] "*samaya* of the buddhas"
And empower a clean cloth three times in accordance with the ritual instructions for mantras,
Which he uses to cover the heads [of the initiands], engendering deep thoughts of compassion.
Thrice reciting the *samaya* (pledge), [he visualizes that] they have on top of their heads the letter *Ra,*
Adorned with the great dot of emptiness[34] (i.e., *Raṃ*) and encircled by a wreath of flames:
This letter-gateway emits white light which pours forth like a full moon.
[Then] facing the world-saviors, [the initiands] scatter their purified flowers [toward the *maṇḍala*],
And wherever [his flower] falls, the practitioner reveres [that deity].
By the sentry posts of the great *nāga*s (i.e., Nanda and Upananda) in the first entrance of the *maṇḍala,*

In between the two entrances, [the *ācārya*] installs the trainees,
And stationing them there, he performs the [ritual] deeds in accordance with the ritual instructions.
Having thus freed the disciples from faults, 11b
He performs the *homa* of pacification, and when doing *homa* he abides by the rules.
He first proceeds from the central matrix to beyond the second [enclosure],
And in the middle of a *maṇḍala,* without any doubting thoughts,
He digs an altar of light (i.e., a hearth), like his own forearm[35] in diameter,
With its rim four phalanges [high and wide] and its center marked with a *vajra* seal.
To the right of the teacher's position there are the paraphernalia for *homa,*
While the trainees reside to his left, squatting with heightened respect.
He himself spreads auspicious grass (*kuśa*) on the ground and sits at ease.
Alternatively [when it is not possible to dig a hearth, he paints one] with pigments, bright red and most imposingly beautiful—
Anything that is painted will be effective: this is the simplified *homa* site.
Around [the hearth] he spreads auspicious grass with the ends overlapping one another
Toward the right (i.e., clockwise), all wide and thick, and he sprinkles it all with perfumed water.
Contemplating the honored one Agni out of pity for all,
He should take a full ladle and make oblations to him with it,
And at the same time the well-abiding [*ācārya*] should utter this mantra:

> *Namaḥ samantabuddhānāṃ, agnaye svāhā.* (Homage to all Buddhas! For Agni, *svāhā*!) [3]

Next, with his left hand [the *ācārya*] then holds the disciples

By the thumb of their right hand and offers up *homa* in brief.
Each time he makes an oblation, he recites with sincerity [the following mantra] until he reaches thrice seven [times] for each [disciple];
He should dwell in thoughts of compassion, the mantra according with the rules:

Namaḥ samantabuddhānāṃ, āḥ mahāśāntigata śāntikara praśama-dharmanirjāta abhāvasvabhāvadharmasamatāprāpta svāhā. (Homage to all Buddhas! *Āḥ*! O you who have reached great tranquility! you who bring about tranquility! you who are born of the *dharma* of calmness! you who have obtained sameness with *dharma*s that have non-being as their intrinsic nature! *svāhā*!) [4]

When the practitioner has finished doing *homa,* he should instruct [the disciples] in making gifts [to him]:
Gold, silver, rare jewels, elephants, horses, and carriages,
Cattle, sheep, choice garments, or again any other goods.
11c The disciples should with utmost sincerity and reverence engender respect
And, happy from the depths of their hearts, offer these up to [the *ācārya*] whom they honor,
For by cultivating pure relinquishment they make him rejoice.
Having performed empowerment for them, he should summon them and address them, saying:
"Now, this excellent field of merit has been explained by all the buddhas
Out of their desire to bring extensive benefit to all sentient beings:
If you offer up gifts to the entire sangha, you will obtain great results,
And in worldly terms inexhaustible great wealth will always accrue;
By making offerings to the sangha you make gifts to persons endowed with virtue.
Therefore the World-honored One has taught that you should engender joy,
Provide dishes of food according to your ability, and give them to the sangha actually present."

Then the World-honored One Vairocana again addressed the *vajradhara* Lord of Mysteries, uttering these verses:

You, Mahāsattva, should with singlemindedness listen attentively,
As I explain in full the consecration, revealed by buddhas of yore.
The teacher constructs a second altar, facing the central *maṇḍala,*
And he draws it in the outer precinct two cubits distant [from the main *maṇḍala*]:
Its four sides are exactly equal [in length], and he opens an entrance facing toward the inside.
He installs four *vajradhara*s, placing them outside the four corners:
Namely, Aprapañcavihārin, Gaganāmala,
Vimalanetra, and Vicitrāmbaradhara.
The large lotus flower in the center has eight petals as well as stamens,
And on the petals in the four quarters are four accompanying bodhisattvas,
There because of the power of the former vows of these great beings.
What are the four called? They are, namely, the bodhisattvas Dhāraṇīśvara[rāja],
Smṛtisaṃprajanyin, Hitādhyāśayin, and Kāruṇya.
On the other four petals he fashions four servants:
Vicitrāmbara, Āśāparipūraka, Asakta, and Vimukta.
In the center he displays the inconceivable form of the Dharma realm (i.e., the letter *Raṃ*).
[Four] flasks made of four precious things, filled with drugs and jewels, 12a
[The *ācārya*] empowers with [the mantras of] Samantabhadra, Maitreya,
[Sarva]nīvaraṇaviṣkambhin, and Sarvāpāyaṃjaha.
At the time of the consecration he should install [the initiand] on the wondrous lotus [in the center]
And make offerings with unguents, flowers, lamps, and *argha;*
He shades him from above with banners, pennants, and parasols and offers up enchanting music
And the extensive and wonderful words of auspicious *gāthā*s.

After having made offerings in this manner and brought joy [to the initiand],
He himself anoints [the initiand's] head in the presence of the Tathāgatas.
He should again make him offerings of exquisite unguents and flowers,
After which he should take a golden stylet and, standing in front of him,
Exhort him and make him rejoice by uttering this *gāthā:*
"Son of the Buddha, the buddhas have removed your film of ignorance,
Just as the world's king of physicians skillfully uses a golden stylet [to remove the world's blindness]."
The mantra-reciting practitioner should next take a clear mirror,
And in order to show that *dharma*s have no [differentiating] characteristics, he utters this wondrous *gāthā:*
"The *dharma*s are formless, pellucid, and without turbidity,
Ungraspable, dissociated from speech, and only arisen from cause and action.
Knowing thus that these *dharma*s are by their own nature undefiled,
Act for the incomparable benefit of the world, you who have been born from the mind of the Buddha!"
Then he should confer [on the initiand] a Dharma wheel, placing it between his two feet,
And give him a Dharma conch in his right hand, again uttering these verses:
"From today you turn the wheel of the world-saviors
And blow the unsurpassed Dharma conch, its sound all-pervading.
Do not engender heterodox wisdom, and free from doubting thoughts,
You should reveal to the world the excellent path for practicing mantras.
If you always make such a vow and proclaim your indebtedness to the buddhas,
All the *vajradhara*s will all protect you."
Then, arousing thoughts of compassion toward the disciple,

The practitioner should take him inside [the *maṇḍala*] and reveal the *samaya* verses: 12b
"Son of the Buddha, henceforth, not begrudging of life or limb,
You should never abandon the Dharma, forsake the *bodhi*-mind,
Be miserly with any *dharma*s, or do anything that does not benefit beings.
The Buddha has taught the *samaya* for you who abide well in the precepts,
And just as you guard your life, so too should you guard the precepts."
With utmost sincerity and reverence [the disciple] should bow down at the feet of the honored [*ācārya*],
And acting in conformity with the teaching, he must not engender any doubting thoughts.

Thereupon Vajrapāṇi said to the Buddha, "World-honored One, if any men of good [family] or women of good [family] enter the *samaya* of this great king of *maṇḍala*s 'Born of the Matrix of Great Compassion,' how great an accumulation of merit will they obtain?"

When Vajrapāṇi had finished speaking thus, the Buddha addressed him, saying, "Lord of Mysteries, the total accumulation of merit [obtained] from the initial generation of the [*bodhi*-]mind through to becoming a Tathāgata is exactly equivalent to the accumulation of merit by these men of good [family] or women of good [family]. Lord of Mysteries, by means of this gateway to the Dharma you should know thus: that these men of good [family] and women of good [family] are children of the Buddha's mind, born of the Tathāgata's mouth. Wherever these men of good [family] and women of good [family] may be, there is a buddha performing buddha deeds. Therefore, Lord of Mysteries, should one wish to worship the Buddha, then one should worship these men of good [family] and women of good [family], and should one wish to see the Buddha, then one should look at them."

Then the *vajradhara*s headed by Vajrapāṇi and so on and the bodhisattvas headed by Samantabhadra and so on spoke in unison, saying, "World-honored One, from now on we shall revere and worship these men of good [family] and women of good [family]. Why? Because, World-honored One, seeing these men of good [family] and women of good [family] is the same as seeing the World-honored Buddha."

Thereupon the World-honored One Vairocana again gazed upon the entire assembly and addressed the *vajradhara* Lord of Mysteries and the other *vajradhara*s, as well as the great multitude, saying, "Good sirs, there are mantra phrases [born of] the mark of the Tathāgata's supramundane and immeasurably vast speech-circle (i.e., tongue), which are like a variegated *maṇi,* fulfill all wishes, accumulate immeasurable merit, abide in unimpeded conduct, and have a power incomparable through the three ages."

When he had finished speaking thus, Vajrapāṇi, the Lord of Mysteries, and the other *vajradhara*s, as well as the great assembly, spoke in unison, saying, "World-honored One, now is the time! Sugata, now is the time!"

12c Thereupon the World-honored One Vairocana dwelled in the *samādhi* "Observation from the High Peak of the Pure Dharma Banner," in which, fulfilling all wishes, he protruded his vast tongue and completely covered all buddha fields. Then the Buddha rose from meditation, whereupon he emitted a voice that pervaded the Dharma realm of all Tathāgatas, taking pity on the realms of beings without exception, and uttered this *vidyārājñī* "Very Powerful Great Protection": *Namaḥ sarvatathāgatebhyaḥ sarvabhayavigatebhyo*[36] *viśvamukhebhyaḥ, sarvathā haṃ* [*khaṃ*] *rakṣa mahābale sarvatathāgatapuṇyanirjāte hūṃ hūṃ trāṭ trāṭ apratihate svāhā.* (Homage to all Tathāgatas, who are free from all fear and are in all directions! In every way, *haṃ* [*khaṃ*], protect! O you of great strength! you who are born of the merit of all Tathāgatas! *hūṃ hūṃ trāṭ trāṭ*! you who are unimpeded! *svāhā*!) [5]

Then, as soon as all the Tathāgatas and the multitudes of sons of the Buddha had uttered this *vidyā,* buddha fields everywhere shook in six different ways, and all the bodhisattvas, having experienced something unprecedented, with wide-open eyes spoke these verses in front of the buddhas with words pleasing to the mind:

> It is most remarkable that the buddhas have uttered this [*vidyā*]
> "Very Powerful Protection";
> The protection by all the buddhas [is like that provided by] a citadel
> and moat that are completely impregnable.
> If one dwells protecting the mind with it, all obstructors,
> *Vināyaka*s, and *rākṣasa*s of evil form
> Will all disperse through the power of thinking on the mantra.

Then the Bhagavān, having empowered the vast Dharma realm, dwelled at once in the *samādhi* “Matrix-Treasury of the Dharma Realm” and, rising from this state of meditation, uttered the *vidyā*[37] “Entry into the Buddhas’ *Samaya*”: *Namaḥ samantabuddhānāṃ, asame trisame samaye svāhā.* (Homage to all Buddhas! O pledge of three equals, without equal! *svāhā*!) [6]

As soon as he had uttered this *vidyā* “Entry into the [Buddhas’] *Samaya*” in the midst of all the assemblies of bodhisattvas in all buddha fields, the sons of the Buddha who had heard it together [became so that they] would no longer transgress any *dharma*s.

Then the Bhagavān also uttered the mantra “birth in the Dharma realm”: *Namaḥ samantabuddhānāṃ, dharmadhātusvabhāvako ’ham.* (Homage to all Buddhas! I have the intrinsic nature of the Dharma realm.) [7]

The mantra for empowerment by Vajrasattva: *Namaḥ samantavajrāṇāṃ,* 13a
vajrātmako ’ham. (Homage to all Vajras! I am of the nature of a *vajra*.) [8]

The mantra of adamantine armor: *Namaḥ samantavajrāṇāṃ, vajrakavaca hūṃ.* (Homage to all Vajras! O adamantine armor! *hūṃ*!) [9]

The mantra of the Tathāgata’s eye or vision: *Namaḥ samantabuddhānāṃ, tathāgatacakṣu vyavalokaya*[38] *svāhā.* (Homage to all Buddhas! O Tathāgata’s eye! behold! *svāhā*!) [10]

The unguent mantra: *Namaḥ samantabuddhānāṃ, viśuddhagandhodbhava svāhā.* (Homage to all Buddhas! O you who have risen from pure unguent! *svāhā*!) [11]

The flower mantra: *Namaḥ samantabuddhānāṃ, mahāmaitryabhyudgate svāhā.* (Homage to all Buddhas! O you who have arisen from great benevolence! *svāhā*!) [12]

The incense mantra: *Namaḥ samantabuddhānāṃ, dharmadhātvanugate svāhā*. (Homage to all Buddhas! O you who are coextensive with the Dharma realm! *svāhā*!) [13]

The food mantra: *Namaḥ samantabuddhānāṃ, ararakalalabaliṃ*[39] *dadāmi baliṃ dade mahābali svāhā.* (Homage to all Buddhas! I give a food offering of *arara* and *kalala.* I give a food offering. Great food offering! *svāhā*!) [14]

The lamp mantra: *Namaḥ samantabuddhānāṃ, tathāgatārcispharaṇāvabhāsanagaganaudārya svāhā.* (Homage to all Buddhas! O suffusion of the Tathāgata’s light, with a brilliance as vast as the firmament! *svāhā*!) [15]

The *argha* mantra: *Namaḥ samantabuddhānāṃ, gaganasamāsama svāhā.* (Homage to all Buddhas! O you who are equal to the sky and unequaled! *svāhā*!) [16]

The mantra of the Tathāgata's crown: *Namaḥ samantabuddhānāṃ, gaganānantaspharaṇa viśuddhadharmanirjāta svāhā.* (Homage to all Buddhas! O you who infinitely pervade the sky! you who are born of the pure Dharma! *svāhā*!) [17]

The mantra of the Tathāgata's armor: *Namaḥ samantabuddhānāṃ, vajrajvāla visphura hūṃ.* (Homage to all Buddhas! O adamantine flame! flash! *hūṃ*!) [18]

The mantra of the Tathāgata's halo: *Namaḥ samantabuddhānāṃ, jvālāmālini tathāgatārci svāhā.* (Homage to all Buddhas! O you who have a wreath of flames! light of the Tathāgata! *svāhā*!) [19]

13b The mantra of the Tathāgata's tongue: *Namaḥ samantabuddhānāṃ, mahāmaha tathāgatajihva satyadharmapratiṣṭhita svāhā.* (Homage to all Buddhas! O great among the great! tongue of the Tathāgata! that which is established in the true Dharma! *svāhā*!) [20]

Chapter III

The Quelling of Obstacles

Then Vajrapāṇi again questioned the World-honored One Vairocana, uttering these verses:

> “When [preparing] the ritual site, how does one eliminate obstructors
> So that they are unable to torment the mantra-cultivating practitioner?
> How does one recite mantras? What results do they produce?”
> When [Vajrapāṇi] had asked these questions, the Honored One Mahāvairocana exclaimed,
> “Excellent, Mahāsattva! You have done well to speak these words.
> In keeping with the questions in your mind, I shall now reveal everything.
> Obstructors are born from one’s own mind in accordance with past avarice.
> In order to remove their cause, one thinks on the *bodhi*-mind,
> Which is well removed of false differentiation born from the mind and thought,
> And by recollecting the *bodhi*-mind, the practitioner will be free from faults.
> One should always think in one’s mind of the *mahāsattva* Acala
> And bind his mystic seal, whereby one will be able to remove all obstructions.
> Lord of Mysteries, listen further how to tie down turbulent wind.
> With the letter *A* transformed into one’s own person, and keeping the letter-gateway *Ha* in mind,
> One smears *gandha* (unguent) on the ground to make [seven] great dots of emptiness.
> Positioning oneself in the direction of Vāyu (i.e., northwest), one covers them with a *śarāvam* (bowl)

And thinks of this vessel as a great mental Mount Meru,
[Visualizing] on top of it time and again the letter *A* with a great dot of emptiness (i.e., *Aṃ*):
Proclaimed by previous buddhas, this is able to arrest great winds.
Great Being, listen attentively to how the practitioner guards against rain.
He imagines the letter-gateway *Ra,* very powerful and the color of fiery light;
Fearsome, wreathed in blazing flames, wrathful, and holding a *khaḍga* (sword),
He prepares the ground, creating [figures of] dark clouds in whatever direction they have arisen,
13c And cuts through them with the wisdom-sword seal: the cloud cover will promptly disperse.
Alternatively the practitioner, with fearless mind, makes a *kīlakam* (stake),
And he completely identifies this adamantine stake with a *vajra.*
Next, I shall now explain the quelling of all obstacles.
One thinks on the ferocious and very powerful Acala with his mantra
Dwelling in his own *maṇḍala,* or else the practitioner [himself] dwells therein.
He visualizes an effigy [of the obstacle] with [Acala's or his own] left foot placed on its head:
The obstacle will be eliminated and extinguished, not to arise [again].
Alternatively, having carefully mixed [poison] with *rājikā* (black mustard),
The practitioner makes an effigy [of the obstacle] and smears its body with [the mixture]:
Those [obstacles] who seize one will, on account of this antidote,
Have their sense organs scorched—about this one must not engender any doubting thoughts.
Even the honored ones Śakra and Brahmā, should they not follow my teaching,
Will be burned, not to mention other beings."

Thereupon Vajrapāṇi said to the Buddha, "World-honored One, insofar as I understand the meaning of what the Buddha has said, I too thus know that, dwelling in their own *maṇḍala* stations, the holy deities bring about what is awe-inspiring. Because they dwell in this manner, the Tathāgata's injunctions cannot be obfuscated. Why? Because, World-honored One, the *samaya* of all mantras is to abide in their own lineage. Therefore, bodhisattvas cultivating bodhisattva practices via the gateway of mantras should also dwell in their proper station and perform [ritual] deeds."

[The Bhagavān said, "Lord of Mysteries, it is so, it is as you have said.][40] Moreover, Lord of Mysteries, if colors have been mentioned [for any deities], you should know that the holy deities' *maṇḍala* stations and the deities' figures are also the same [colors]: this has been taught by previous buddhas.

"Lord of Mysteries, in future ages beings of inferior intelligence and no faith will, on hearing these explanations, be unable to accept them on faith because they have no intelligence, and their doubts will increase. If they merely hear them and remain set in their ways without practicing, they will harm themselves and harm others, and they will make statements such as 'Non-Buddhists have such methods, but they were not taught by the Buddha.' These ignorant people will produce such faith-and-understanding."

Then the World-honored [One] spoke these verses:

> The omniscient World-honored One has gained sovereignty over *dharma*s,
> And in accordance with what he has mastered, he delivers beings by expedient means.
> This was taught by previous buddhas to bring benefit to those who seek the Dharma.
> The foolish person does not know the characteristic of the *dharma*s [as taught] by the buddhas: 14a
> I have taught that the characteristic possessed by all *dharma*s is that they are all empty.
> One should always dwell in mantras and be sure to act with resolve.

Chapter IV

A Treasury of Mantras in Common Use

Thereupon the *vajradhara*s, with the Lord of Mysteries at their head, and the host of bodhisattvas, with Samantabhadra at their head, bowed down to the Buddha Vairocana and, out of a desire to expound in this great king of *maṇḍala*s "Born of the Matrix of Great Compassion" the Dharma-phrases of their mantras, [each] in accordance with the pure gateway to the Dharma realm that they had mastered, they appealed each in his own words to the World-honored One [for permission to do so]. Then the World-honored One empowered them with the indestructible nature of *dharma*s and addressed the *vajradhara*s and bodhisattvas, saying, "Good sirs, you should expound, in accordance with the Dharma realm as you have mastered it, those formulae of truth that cleanse the realms of beings!"

Then the bodhisattva Samantabhadra promptly dwelled in the *samādhi* "Adornment of the Buddha's Sphere" and uttered the mantra of unobstructed strength: *Namaḥ samantabuddhānāṃ, samatānugata virajadharmanirjāta mahāmaha svāhā.* (Homage to all Buddhas! O you who have attained equality! you who are born of the unsoiled Dharma! great among the great! *svāhā*!) [21]

Then the bodhisattva Maitreya dwelled in the *samādhi* "Generation of Universal Great Benevolence" and uttered his own heart-mantra: *Namaḥ samantabuddhānāṃ, ajitaṃjaya sarvasattvāśayānugata svāhā.* (Homage to all Buddhas! O you who vanquish the unvanquished! you who follow the inclinations of all beings! *svāhā*!) [22]

Then the bodhisattva Ākāśagarbha entered the *samādhi* "Sphere of Purity" and uttered his own heart-mantra: *Namaḥ samantabuddhānāṃ, ākāśasamatānugata vicitrāmbaradhara svāhā.* (Homage to all Buddhas! O you who have attained equality with space! you who wear a many-colored raiment! *svāhā*!) [23]

Then the bodhisattva Sarvanīvaraṇaviṣkambhin entered the *samādhi* “Power of Compassion” and uttered [this] mantra: *Namaḥ samantabuddhānāṃ, āḥ sattvahitābhyudgata traṃ traṃ raṃ raṃ svāhā.* (Homage to all Buddhas! *Āḥ*! O you who have arisen for the weal of beings! *traṃ traṃ raṃ raṃ*! *svāhā*!)[41] [24]

Then the bodhisattva Avalokiteśvara entered the *samādhi* “Universal Gaze” and uttered his own heart[-mantra] and the mantras of his attendants: *Namaḥ samantabuddhānāṃ, sarvatathāgatāvalokita karuṇāmaya ra ra* [*ra*] *hūṃ jaḥ svāhā.* (Homage to all Buddhas! O gaze of all Tathāgatas![42] that which is formed of compassion! *ra ra* [*ra*] *hūṃ jaḥ*! *svāhā*!) [25]

14b The mantra of Mahāsthāmaprāpta: *Namaḥ samantabuddhānāṃ, jaṃ jaṃ saḥ svāhā.* (Homage to all Buddhas! *Jaṃ jaṃ saḥ*! *svāhā*!) [26]

The mantra of the honored one Tārā: *Namaḥ samantabuddhānāṃ, karuṇodbhave tāre tāriṇi svāhā.* (Homage to all Buddhas! O you who have risen from compassion! Tārā! savioress! *svāhā*!) [27]

The mantra of Great Bhṛkuṭī: *Namaḥ samantabuddhānāṃ, sarvabhayatrāsani hūṃ sphoṭaya svāhā.* (Homage to all Buddhas! O you who frighten away all fears! *hūṃ*! rend! *svāhā*!) [28]

The mantra of the honored one Pāṇḍaravāsinī: *Namaḥ samantabuddhānāṃ, tathāgataviṣayasaṃbhave padmamālini svāhā.* (Homage to all Buddhas! O you who are born from the sphere of the Tathāgatas! you who have a garland of lotuses! *svāhā*!) [29]

The mantra of Hayagrīva: *Namaḥ samantabuddhānāṃ, hūṃ khāda bhañja sphoṭaya svāhā.* (Homage to all Buddhas! *Hūṃ*! devour! shatter! rend! *svāhā*!) [30]

Then the bodhisattva Kṣitigarbha dwelled in the *samādhi* “Sphere of Adamantine Indestructible Conduct” and uttered [this] mantra: *Namaḥ samantabuddhānāṃ, ha ha ha sutanu svāhā.* (Homage to all Buddhas! *Ha ha ha*! O you with a beautiful body! *svāhā*!) [31]

Then the youth Mañjuśrī dwelled in the *samādhi* “Supernatural Power of the Buddha’s Empowerment” and uttered his own heart-mantra: *Namaḥ samantabuddhānāṃ, he he kumāraka vimuktipathasthita smara smara pratijñāṃ svāhā.* (Homage to all Buddhas! Ho! ho! young boy! you who abide on the path to liberation! remember, remember your vow! *svāhā*!) [32]

Then Vajrapāṇi dwelled in the *samādhi* “Great Adamantine Invincibility”

and uttered his own heart[-mantra] and the mantras of his attendants: *Namaḥ samantavajrāṇāṃ, caṇḍamahāroṣaṇa hūṃ.* (Homage to all Vajras! O you who are violent and very wrathful! *hūṃ*!) [33]

The mantra of Māmakī: *Namaḥ samantavajrāṇāṃ, triṭ triṭ jayanti svāhā.* (Homage to all Vajras! *Triṭ triṭ*! O victress! *svāhā*!) [34]

The mantra of Vajraśṛṅkhalā: *Namaḥ samantavajrāṇāṃ, bandha ban-*
dhaya moṭa moṭaya vajrodbhave sarvatrāpratihate svāhā. (Homage to all 14c
Vajras! Bind, bind! crush, crush! O you who have risen from the *vajra*! you who are everywhere unimpeded! *svāhā*!) [35]

The mantra of Vajracandratilaka (= Krodhacandratilaka): *Namaḥ samantavajrāṇāṃ, hrīḥ hūṃ phaṭ svāhā.* (Homage to all Vajras! *Hrīḥ hūṃ phaṭ*! *svāhā*!) [36]

The mantra of Vajrasūcī: *Namaḥ samantavajrāṇāṃ, sarvadharmanirvedhani vajrasūci varade svāhā.* (Homage to all Vajras! O you who pierce all *dharma*s! Adamantine Needle [Vajrasūcī]! you who grant wishes! *svāhā*!) [37]

The mantra of all *vajradhara*s: *Namaḥ samantavajrāṇāṃ, hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ jaṃ jaṃ svāhā.* (Homage to all Vajras! *Hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ jaṃ jaṃ*! *svāhā*!) [38]

The mantra of all servants: *Namaḥ samantavajrāṇāṃ, he he kiṃ cirāyasi gṛhṇa gṛhṇa khāda khāda paripūraya svapratijñāṃ svāhā.* (Homage to all Vajras! Ho! ho! why do you procrastinate? Seize, seize! devour, devour! fulfill your vow! *svāhā*!) [39]

Then the World-honored One Śākyamuni entered the *samādhi* "Place of Jewels" and uttered his own heart[-mantra] and the mantras of his attendants: *Namaḥ samantabuddhānāṃ, sarvakleśaniṣūdana sarvadharmavaśitāprāpta gaganasamāsama svāhā.* (Homage to all Buddhas! O you who destroy all defilements! you who have won control over all *dharma*s! you who are equal to the sky and unequaled! *svāhā*!) [40]

The mantra of Ūrṇā: *Namaḥ samantabuddhānāṃ, varade varaprāpte hūṃ.* (Homage to all Buddhas! O you who grant wishes! you who have won a boon! *hūṃ*!) [41]

The mantra of all Buddha-Crowns: *Namaḥ samantabuddhānāṃ, vaṃ* 15a
vaṃ vaṃ hūṃ hūṃ phaṭ svāhā. (Homage to all Buddhas! *Vaṃ vaṃ vaṃ hūṃ hūṃ phaṭ*! *svāhā*!) [42]

The mantra of Aparājita: *Namaḥ samantabuddhānāṃ, dhriṃ dhriṃ riṃ riṃ jriṃ jriṃ svāhā.* (Homage to all Buddhas! *Dhriṃ dhriṃ riṃ riṃ jriṃ jriṃ*! *svāhā*!) [43]

The mantra of Aparājitā: *Namaḥ samantabuddhānāṃ, aparājite jayanti taḍite svāhā.* (Homage to all Buddhas! O Invincible One [Aparājitā]! victress! you who strike! *svāhā*!) [44]

The mantra of Pṛthivī: *Namaḥ samantabuddhānāṃ, pṛthivyai svāhā.* (Homage to all Buddhas! For Earth [Pṛthivī], *svāhā*!) [45]

The mantra of Viṣṇu: *Namaḥ samantabuddhānāṃ, viṣṇave svāhā.* (Homage to all Buddhas! For Viṣṇu, *svāhā*!) [46]

The mantra of Rudra: *Namaḥ samantabuddhānāṃ, rudrāya svāhā.* (Homage to all Buddhas! For Rudra, *svāhā*!) [47]

The mantra of Vāyu: *Namaḥ samantabuddhānāṃ, vāyave svāhā.* (Homage to all Buddhas! For Vāyu, *svāhā*!) [48]

The mantra of Sarasvatī: *Namaḥ samantabuddhānāṃ, sarasvatyai svāhā.* (Homage to all Buddhas! For Sarasvatī, *svāhā*!) [49]

The mantra of Nairṛti: *Namaḥ samantabuddhānāṃ, rākṣasādhipataye svāhā.* (Homage to all Buddhas! For the Lord of Goblins [= Nairṛti], *svāhā*!) [50]

The mantra of Yama: *Namaḥ samantabuddhānāṃ, vaivasvatāya svāhā.* (Homage to all Buddhas! For Vaivasvata ["Son of Vivasvat" = Yama], *svāhā*!) [51]

The mantra of Mṛtyu: *Namaḥ samantabuddhānāṃ, mṛtyave svāhā.* (Homage to all Buddhas! For Death [Mṛtyu], *svāhā*!) [52]

The mantra of Kālarātri: *Namaḥ samantabuddhānāṃ, kālarātriye svāhā.* (Homage to all Buddhas! For Dark Night [Kālarātri], *svāhā*!) [53]

The mantra of the Seven Mothers: *Namaḥ samantabuddhānāṃ, mātṛbhyaḥ svāhā.* (Homage to all Buddhas! For the Mothers, *svāhā*!) [54]

15b The mantra of Śakra Devendra: *Namaḥ samantabuddhānāṃ, śakrāya svāhā.* (Homage to all Buddhas! For Śakra, *svāhā*!) [55]

The mantra of the *nāga* king Varuṇa: *Namaḥ samantabuddhānāṃ, apāṃpataye svāhā.* (Homage to all Buddhas! For the Lord of Water [= Varuṇa], *svāhā*!) [56]

The mantra of Brahmā: *Namaḥ samantabuddhānāṃ, prajāpataye svāhā.* (Homage to all Buddhas! For the Lord of Creatures [= Brahmā], *svāhā*!) [57]

The mantra of Āditya: *Namaḥ samantabuddhānāṃ, ādityāya svāhā.* (Homage to all Buddhas! For Sun [Āditya], *svāhā*!) [58]

The mantra of Candra: *Namaḥ samantabuddhānāṃ, candrāya svāhā.* (Homage to all Buddhas! For Moon [Candra], *svāhā*!) [59]

The mantra of the *nāga*s: *Namaḥ samantabuddhānāṃ, meghāśaniye svāhā.* (Homage to all Buddhas! For the Cloud-Eater,[43] *svāhā*!) [60]

The mantra of Nanda and Upananda: *Namaḥ samantabuddhānāṃ, nandopanandayoḥ svāhā.* (Homage to all Buddhas! For Nanda and Upananda, *svāhā*!) [61]

Then the World-honored One Vairocana, wishing to explain that his teachings are of infallible *siddhi,* [uttered] the mantra of the *vidyārājñī* Gaganalocanā, mother of all buddhas and bodhisattvas: *Namaḥ samantabuddhānāṃ, gaganavaralakṣaṇe gaganasame sarvatodgatābhisārasaṃbhave jvala, namo 'moghānāṃ svāhā.* (Homage to all Buddhas! O you who have the excellent attributes of the sky! you who are equal to the sky! you who are born from gifts arisen everywhere! burn! homage to the infallible ones! *svāhā*!) [62]

Next, in order to quell all obstacles, the Bhagavān dwelled in the *samādhi* "Born of Fire" and uttered this mantra of the great destroyer of obstacles, the holy one Acalanātha: *Namaḥ samantavajrāṇāṃ, caṇḍamahāroṣaṇa sphoṭaya hūṃ traka hāṃ māṃ.* (Homage to all Vajras! O you who are violent and very wrathful! rend! *hūṃ traka hāṃ māṃ*!) [63]

Next, the mantra of Trailokyavijaya: *Namaḥ samantavajrāṇāṃ, ha ha ha vismaye sarvatathāgataviṣayasaṃbhava trailokyavijaya hūṃ jaḥ svāhā.* (Homage to all Vajras! *Ha ha ha*! O wondrous one! you who are born from the sphere of all Tathāgatas! Conqueror of the Three Worlds [Trailokyavijaya]! *hūṃ jaḥ*! *svāhā*!) [64]

The mantra of *śrāvaka*s: *Namaḥ samantabuddhānāṃ, hetupratya*[*ya*]- 15c
vigatakarmanirjāta hūṃ. (Homage to all Buddhas! O you who are born of action free from causes and conditions! *hūṃ*!) [65]

The mantra of *pratyekabuddha*s: *Namaḥ samantabuddhānāṃ, vaḥ.* (Homage to all Buddhas! *Vaḥ*!) [66]

The heart-mantra common to all buddhas and bodhisattvas: *Namaḥ samantabuddhānāṃ, sarvabuddhabodhisattvahṛdayanyāveśani, namaḥ sarvavide svāhā.* (Homage to all Buddhas! O you who cause to enter into the

heart of all buddhas and bodhisattvas! homage to the omniscient one! *svāhā*!) [67]

The heart-mantra common to mundane gods and so on: *Namaḥ samanta-buddhānāṃ, lokālokakarāya sarvadevanāgayakṣagandharvāsuragaruḍa-kiṃnaramahoragādihṛdayāny ākarṣaya vicitragati svāhā.* (Homage to all Buddhas! For the sake of illuminating the world! draw in the hearts of all gods, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, and so on! O you who move in manifold ways! *svāhā*!) [68]

The mantra of all buddhas:[44] *Namaḥ samantabuddhānāṃ, sarvathā vimati-vikiraṇa dharmadhātunirjāta saṃ saṃ ha svāhā.* (Homage to all Buddhas! O you who dispel doubt in every way! you who are born of the Dharma realm! *saṃ saṃ ha*! *svāhā*!) [69]

16a The mantra of the gatekeeper Durdharṣa: *Namaḥ samantabuddhānāṃ, durdharṣa mahāroṣaṇa khādaya sarvāṃ tathāgatājñāṃ kuru svāhā.* (Homage to all Buddhas! O Inviolable One [Durdharṣa]! very wrathful one! devour! perform every command of the Tathāgata! *svāhā*!) [70]

The mantra of the gatekeeper Abhimukha: *Namaḥ samantabuddhānāṃ, he mahāpracaṇḍābhimukha gṛhṇa khādaya kiṃ cirāyasi samayam anusmara svāhā.* (Homage to all Buddhas! Ho! O you who are very violent! you who face [Durdharṣa]! seize! devour! why do you procrastinate? remember your pledge! *svāhā*!) [71]

The mantra for binding the greater boundary [of the *maṇḍala*]: *Namaḥ samantabuddhānāṃ, sarvatrānugate bandhaya sīmāṃ mahāsamayanirjāte smaraṇe apratihate dhaka dhaka cara cara bandha bandha daśadiśaṃ sarva-tathāgatānujñāte pravaradharmalabdhavijaye bhagavati vikuri vikule le lu puri* [*vikuli*] *svāhā.* (Homage to all Buddhas! O you who are all-pervading! bind the boundary! you who are born of the great pledge! you who remember! you who are unimpeded! burn, burn! move, move! bind, bind the ten directions! you who are authorized by all Tathāgatas! victorious one who has obtained the most excellent Dharma! Blessed One! *vikuri vikule le lu puri* [*vikuli*]! *svāhā*!) [72]

The mantra of *bodhi: Namaḥ samantabuddhānāṃ, a.* (Homage to all Buddhas! *A*!) [73]

The mantra of practice: *Namaḥ samantabuddhānāṃ, ā.* (Homage to all Buddhas! *Ā*!) [74]

The mantra of the attainment of *bodhi: Namaḥ samantabuddhānāṃ, aṃ.* (Homage to all Buddhas! *Aṃ*!) [75]

The mantra of nirvana: *Namaḥ samantabuddhānāṃ, aḥ.* (Homage to all Buddhas! *Aḥ*!) [76]

The mantra of Trailokyavijaya: *Namaḥ samantavajrāṇāṃ, hā.* (Homage to all Vajras! *Hā*!) [77]

The mantra of Acalanātha: *Namaḥ samantavajrāṇāṃ, hāṃ.* (Homage to all Vajras! *Hāṃ*!) [78]

The mantra of [Sarva]nīvaraṇaviṣkambhin: *Namaḥ samantabuddhānāṃ, aḥ.* [79 = 76]

The mantra of Avalokiteśvara: *Namaḥ samantabuddhānāṃ, saḥ.* (Homage to all Buddhas! *Saḥ*!) [80]

The mantra of Vajrapāṇi: *Namaḥ samantavajrāṇāṃ, vaḥ.* (Homage to all Vajras! *Vaḥ*!) [81]

The mantra of Mañjuśrī: *Namaḥ samantabuddhānāṃ, maṃ.* (Homage 16b
to all Buddhas! *Maṃ*!) [82]

The mantra of Gaganalocanā: *Namaḥ samantabuddhānāṃ, gaṃ.* (Homage to all Buddhas! *Gaṃ*!) [83]

The mantra of the Dharma realm: *Namaḥ samantabuddhānāṃ, raṃ.* (Homage to all Buddhas! *Raṃ*!) [84]

The mantra of Mahāvīra: *Namaḥ samantabuddhānāṃ, khaṃ.* (Homage to all Buddhas! *Khaṃ*!) [85]

The mantra of Jalendra: *Namaḥ samantabuddhānāṃ, jaṃ.* (Homage to all Buddhas! *Jaṃ*!) [86]

The mantra of the honored one Tārā: *Namaḥ samantabuddhānāṃ, taṃ.* (Homage to all Buddhas! *Taṃ*!) [87]

The mantra of Bhṛkuṭī: *Namaḥ samantabuddhānāṃ, bhṛḥ.* (Homage to all Buddhas! *Bhṛḥ*!) [88]

The mantra of Mahāsthāmaprāpta: *Namaḥ samantabuddhānāṃ, saṃ.* (Homage to all Buddhas! *Saṃ*!) [89]

The mantra of the honored one Pāṇḍaravāsinī: *Namaḥ samantabuddhānāṃ, paṃ.* (Homage to all Buddhas! *Paṃ*!) [90]

The mantra of Hayagrīva: *Namaḥ samantabuddhānāṃ, haṃ.* (Homage to all Buddhas! *Haṃ*!) [91]

The mantra of Yaśodharā: *Namaḥ samantabuddhānāṃ, yaṃ.* (Homage to all Buddhas! *Yaṃ*!) [92]

The mantra of Ratnakara:[45] *Namaḥ samantabuddhānāṃ, saṃ.* [93 = 89]

The mantra of Jālinīprabha: *Namaḥ samantabuddhānāṃ, jāṃ.* (Homage to all Buddhas! *Jāṃ*!) [94]

The mantra of Śākyamuni: *Namaḥ samantabuddhānāṃ, bhaḥ.*[46] (Homage to all Buddhas! *Bhaḥ*!) [95]

The mantra of the Three Buddha-Crowns: *Namaḥ samantabuddhānāṃ, hūṃ ṭruṃ.*[47] (Homage to all Buddhas! *Hūṃ ṭruṃ*!) [96]

The mantra of Sitātapatroṣṇīṣa: *Namaḥ samantabuddhānāṃ, laṃ.* (Homage to all Buddhas! *Laṃ*!) [97]

The mantra of Jayoṣṇīṣa: *Namaḥ samantabuddhānāṃ, śaṃ.* (Homage to all Buddhas! *Śaṃ*!) [98]

The mantra of Vijayoṣṇīṣa: *Namaḥ samantabuddhānāṃ, si.* (Homage to all Buddhas! *Si*!) [99]

The mantra of Tejorāśyuṣṇīṣa: *Namaḥ samantabuddhānāṃ, triṃ.* (Homage to all Buddhas! *Triṃ*!) [100]

The mantra of Vikiraṇoṣṇīṣa: *Namaḥ samantabuddhānāṃ, hruṃ.* (Homage to all Buddhas! *Hruṃ*!) [101]

The mantra of Lokavidyārājñī: *Namaḥ samantabuddhānāṃ, taṃ haṃ*
16c *paṃ haṃ yaṃ.* (Homage to all Buddhas! *Taṃ haṃ paṃ haṃ yaṃ*!) [102]

The mantra of Aparājita: *Namaḥ samantabuddhānāṃ, hūṃ.* (Homage to all Buddhas! *Hūṃ*!) [103]

The mantra of Pṛthivī: *Namaḥ samantabuddhānāṃ, bi.* (Homage to all Buddhas! *Bi*!) [104]

The mantra of Keśinī: *Namaḥ samantabuddhānāṃ, kili.* (Homage to all Buddhas! *Kili*!) [105]

The mantra of Upakeśinī: *Namaḥ samantabuddhānāṃ, dili.* (Homage to all Buddhas! *Dili*!) [106]

The mantra of the young Citrā: *Namaḥ samantabuddhānāṃ, mili.* (Homage to all Buddhas! *Mili*!) [107]

The mantra of the young Vasumatī: *Namaḥ samantabuddhānāṃ, hili.* (Homage to all Buddhas! *Hili*!) [108]

The mantra of Kautūhala: *Namaḥ samantabuddhānāṃ, hasanaṃ.* (Homage to all Buddhas! Laughter.) [109]

The mantra of Sarvasattvābhayaṃdada: *Namaḥ samantabuddhānāṃ, rasanaṃ.* (Homage to all Buddhas! Tasting.) [110]

The mantra of Sarvāpāyaṃjaha: *Namaḥ samantabuddhānāṃ, dhvaṃsanaṃ.* (Homage to all Buddhas! Destruction.) [111]

The mantra of Paritrāṇāśayamati: *Namaḥ samantabuddhānāṃ, vihasanaṃ.* (Homage to all Buddhas! Smiling.) [112]

The mantra of Mahāmaitryabhyudgata: *Namaḥ samantabuddhānāṃ, ṭhaṃ.* (Homage to all Buddhas! *ħaṃ*!) [113]

The mantra of Mahākaruṇāmṛḍita: *Namaḥ samantabuddhānāṃ, yaṃ.* [114 = 92]

The mantra of Sarvadāhapraśāmin: *Namaḥ samantabuddhānāṃ, ī.* (Homage to all Buddhas! *Ī*!) [115]

The mantra of Acintyamati: *Namaḥ samantabuddhānāṃ, u.* (Homage to all Buddhas! *U*!) [116]

The mantra of Ratnākara: *Namaḥ samantabuddhānāṃ, daṃ.* (Homage to all Buddhas! *Daṃ*!) [117]

The mantra of Ratnapāṇi: *Namaḥ samantabuddhānāṃ, ṣaṃ.* (Homage to all Buddhas! *Ṣaṃ*!) [118]

The mantra of Dharaṇiṃdhara: *Namaḥ samantabuddhānāṃ, ṅaṃ.* (Homage to all Buddhas! *Ṅaṃ*!) [119]

Then there is the following mantra:[48] *Namaḥ samantabuddhānāṃ, jaṃ.* [120 = 86]

The mantra of Ratnamudrāhasta: *Namaḥ samantabuddhānāṃ, phaṃ.* (Homage to all Buddhas! *Phaṃ*!) [121]

The mantra of Dṛḍhādhyāśaya: *Namaḥ samantabuddhānāṃ, ṇaṃ.* 17a
(Homage to all Buddhas! *Ṇaṃ*!) [122]

The mantra of Gaganāmala: *Namaḥ samantabuddhānāṃ, haṃ.* [123 = 91]

The mantra of Gaganamati: *Namaḥ samantabuddhānāṃ, riṃ.* (Homage to all Buddhas! *Riṃ*!) [124]

The mantra of Viśuddhamati: *Namaḥ samantabuddhānāṃ, gataṃ.* (Homage to all Buddhas! Going.) [125]

The mantra of Cāritramati: *Namaḥ samantabuddhānāṃ, dhiraṃ.* (Homage to all Buddhas! *Dhiraṃ*!) [126]

The mantra of Sthiramati: *Namaḥ samantabuddhānāṃ, hūṃ.* [127 = 103]

The mantra of servants: *Namaḥ samantabuddhānāṃ, dhi śri haṃ braṃ.* (Homage to all Buddhas! *Dhi śri haṃ braṃ*!) [128]

The mantra expounded by bodhisattvas: *Namaḥ samantabuddhānāṃ, kṣaḥ ḍa ra yaṃ kaṃ.* (Homage to all Buddhas! *Kṣaḥ ḍa ra yaṃ kaṃ*!) [129]

The mantra of the gods of Pure Abode (Śuddhāvāsa): *Namaḥ samantabuddhānāṃ, manorama dharmasaṃbhava vibhavaka*[*tha*]*na saṃ saṃ svāhā.* (Homage to all Buddhas! O delightful one! you who are born from the Dharma! you who speak with dignity! *saṃ saṃ*! *svāhā*!) [130]

The mantra of *rākṣasa*s: *Namaḥ samantabuddhānāṃ, kraṃ keri.* (Homage to all Buddhas! *Kraṃ keri*!) [131]

The mantra of *ḍākinī*s: *Namaḥ samantabuddhānāṃ, hrīḥ haḥ.* (Homage to all Buddhas! *Hrīḥ haḥ*!) [132]

The mantra of *yakṣiṇī*s: *Namaḥ samantabuddhānāṃ, yakṣavidyādhari.* (Homage to all Buddhas! O you who hold the *yakṣa*s' spell!) [133]

The mantra of *piśāca*s: *Namaḥ samantabuddhānāṃ, pici pici.* (Homage to all Buddhas! *Pici pici*!) [134]

The mantra of *bhūta*s: *Namaḥ samantabuddhānāṃ, guṃ ī guṃ i maṃsane.*[49] (Homage to all Buddhas! *Guṃ ī guṃ i maṃsane*!) [135]

The mantra of *asura*s: *Namaḥ samantabuddhānāṃ, raṭaṃ raṭaṃ dhvantaṃ vra pra.* (Homage to all Buddhas! Howled, howled, roared, *vra pra*!) [136]

The mantra of *mahoraga*s: *Namaḥ samantabuddhānāṃ, garalaṃ garalaṃ.* (Homage to all Buddhas! Poison, poison.) [137]

17b The mantra of *kiṃnara*s: *Namaḥ samantabuddhānāṃ, hasanaṃ vihasanaṃ.* (Homage to all Buddhas! Laughter, smiling.) [138]

The mantra of humans (*manuṣya*): *Namaḥ samantabuddhānāṃ, icchāparaṃ manomaye me svāhā.* (Homage to all Buddhas! That which is intent upon desire, O you who consist of mind! for me, *svāhā*!) [139]

"Lord of Mysteries, I have finished proclaiming all these mantras. You should listen attentively [now] to the essence of all these mantras: it is the letter-gateway *A.* Thinking on this essence of all mantras is quite unsurpassed: it is where all mantras reside, and herein do mantras obtain certainty [of efficacy]."

[*End of*] *Fascicle Two of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Three

Chapter V

Mundane Accomplishment

Thereupon the World-honored One again addressed the *vajradhara* Lord of Mysteries, uttering these verses:[50]

> [If one practices] in accordance with the mantra teachings, one will accomplish that result.
> The letter should intercorrespond with the letter, and the base likewise with the base.
> Performing mental visualization, one recites [the mantra], well abiding, one *lakṣa* (one hundred thousand) [times].
> The first "letter" is the *bodhi*-mind, and the second is called "sound."
> One thinks of the [first] "base" as one's deity and locates it in one's own person;
> The second "base" one should know to be the excellent base of the buddhas.
> The practitioner visualizes residing there a lunar disc, quite round and clear,
> In the middle of which he conscientiously contemplates the letters [of the mantra] in their proper order,
> Placing the letters and words in the center and imagining that he purifies his life.
> By "life" is meant "wind," and his thoughts follow the breath going out and coming in.
> Having purified these, he performs the rite of preliminary recitation.
> The well-abiding *mantrin* next recites for one month, 17c

And in [this] preliminary expedient means the practitioner masters each base.
The buddhas of great renown have taught that this is the preliminary recitation.
Next, in accordance with what he has, he should offer up unguent, flowers, and so on,
And for the sake of accomplishing perfect awakening he redirects [the merit thereof] to his own *bodhi.*
In this manner within two months the mantra[-practitioner] will become fearless.
Then, having completed this [second] month, the practitioner engages in recitation [proper].
A mountain peak or a cow pen, river sandbars,[51]
Crossroads, a chamber, a hallowed chamber, or the chamber of a great god:
The *maṇḍala* site is [made] completely like an adamantine palace,
And having bound and protected the site, the practitioner performs [rites of] accomplishment.
In the middle of the night or when the sun rises
The wise person should know that there may appear signs such as these:
A voice [saying] "*Hūṃ,*" or the sound of a drum, or again the shaking of the earth,
And he may hear words pleasing to the mind in empty space.
He should know that with signs such as these *siddhi* will be all as he wishes.[52]
The buddhas, honored among two-legged beings, have proclaimed the result:
If one dwells in this mantra practice, one will most certainly become a buddha.
One should in every way always keep the mantra in mind:
Buddhas of yore, great seers, have taught [thus], and therefore one should recollect it.

Chapter VI

The Manifestation of *Siddhi*

Thereupon the World-honored One again gazed upon the entire great assembly and, wishing to fulfill all wishes, again expounded Dharma-phrases for the consummation of knowledge determined by immeasurable gateways throughout the three ages.

> Empty space is unsullied, without own-nature,
> and bestows various kinds of skillful knowledge;
> Because its own-nature is originally always empty,
> it is dependently arisen, most profound, and difficult to see,
> And in special progress over a long period of time
> it grants the unsurpassed result as desired.
> For example, just as dwellings in all destinies,
> although dependent on empty space, are not attached to it,
> So too is this pure Dharma like that,
> and the three existences[53] without exception are born pure.
> Because the excellent-born, the imposing one, of yore cultivated this,
> he acquired the conduct of all Tathāgatas.
> There is no other state that is as difficult to obtain, 18a
> and it completely illuminates the world just like the
> World-honored One.
> The method of most pure cultivation has been explained,
> profound, vast, inexhaustible, and free from differentiation.

Then, when the World-honored One Vairocana had spoken these verses, he surveyed the entire great assembly of Vajrapāṇi and so on and addressed the *vajradhara*s, saying, "Good sirs, you should each reveal phrases from which *siddhi* emanates through the supernatural power of the Dharma realm, such that beings, if thus seeing the Dharma,[54] will dance for joy and attain a state of happiness."

When he had finished speaking thus, the *vajradhara*s made obeisance to the World-honored One Vairocana, [saying,] "So be it, O Dharma Lord, as you have commanded!" And they made a request of the Buddha, saying, "We beg you, World-honored One, to have pity on us and reveal the phrases from which *siddhi* emanates. Why? It would not be proper for us ourselves to proclaim in the presence of the Honored Bhagavān the Dharma as mastered by each of us. Verily, World-honored One, it is only because we wish for the weal and happiness of future beings."

Thereupon the Bhagavān Vairocana addressed all the *vajradhara*s, saying, "Excellent, excellent, good sirs! The Vinaya of the Dharma taught by the Tathāgata extols one *dharma,* namely, having modesty. If a man of good [family] or a woman of good [family] who has modesty thus sees the Dharma, two things will quickly occur: namely, they will not do what should not be done and they will be extolled by all. There are two further things [that will occur]: namely, they will attain what they have not yet attained and they will gain association with buddhas and bodhisattvas. There are two further things [that will occur]: namely, they will abide in *śīla* and they will be born among humans and gods. Now then, listen attentively and consider it carefully as I proclaim the phrases correspondent to the emanation of the accomplishment of mantras, phrases correspondent to emanation in which bodhisattvas cultivating *bodhi* via the gateway of mantras will quickly obtain mantra *siddhi*.

"If the practitioner sees a *maṇḍala,* is certified by a venerable [teacher], accomplishes mantras,[55] generates the *bodhi*-mind, has deep faith and compassion, is without miserliness, dwells in the subjugation [of the passions], is well able to analyze how things arise from conditions, observes the prohibitory precepts, is well established in various disciplines, is possessed of skillful expedient means, is intrepid, knows the [proper] time and the wrong time [for doing something], readily makes gifts, has no fear in his mind, diligently cultivates mantra practices, has mastered the real meaning of mantras, always delights in sitting in meditation, and delights in performing [rites of] accomplishment[, he will indeed have success with mantras].

"Lord of Mysteries, in the realm of desire, for example, there is Īśvara's *vidyā* 'Delighting and Satisfying the Mind': the gods in all the places of desire become intoxicated by it, producing many fine and sundry kinds of merriment as well as manifesting various sundry kinds of enjoyment and full

enjoyment, and they give what they have magically transformed to the Paranirmitavaśavartin gods and so on and also enjoy it themselves.

"Again, good sirs, the god Maheśvara, for example, has a *vidyā* 'Born from the Excellent Mind': he is able to do benefit for beings throughout the triple thousand great thousand world-system, creating every enjoyment and 18b full enjoyment, and he gives them to the gods of Pure Abode (Śuddhāvāsa) and also enjoys them himself.

"Again, the mantras of an illusionist, for example, are able to manifest various gardens, woods, people, and things; the mantras of *asura*s, for example, produce illusory transformations; worldly magical arts, for example, counteract poison as well as fever and so on; the mantras of the Mātṛs (Mothers) are able to inflict epidemics and pestilences on beings; and mundane magical arts eliminate poisons as well as chills and fever and so on, and can transform a blazing fire, producing refreshing coolness [in its place].

"Therefore, good sirs, you should have faith in the potency of the mantras of these phrases of emanation. This potency of mantras does not come from within mantras, nor does it enter beings, nor can it be apprehended in the reciter himself. Good sirs, because of the mantras' power of empowerment it arises naturally, and there is nothing that is passed over by it because it transcends the three ages and because of the most profound and inconceivable principle of dependent arising.[56] Therefore, good sirs, you should follow and master Dharma-nature, which is inconceivable, and never discontinue the mantra path."

Then the World-honored One dwelled in the *samādhi* "Treasury of the Purity of Adornments," the support of power unimpeded throughout the three ages and the support of the inconceivable power of the Tathāgata's empowerment, whereupon the World-honored One emitted from within *samāpatti* inexhaustible manifestations of speech in inexhaustible realms. On the basis of the power of the Dharma realm, unequaled power, and the faith-and-understanding of the Perfectly and Fully Awakened One, there flowed forth from a single sound the four stations [of the letter *A*], which pervaded the entire Dharma realm and were coextensive with empty space, and there was nowhere not reached by them. The mantra is: *Namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ, sarvathā a ā aṃ aḥ.* (Homage to all Tathāgatas in all directions! In every way, *a ā aṃ aḥ*!) [140]

As soon as the heart[-mantra] of the Perfectly and Fully Awakened One had spread everywhere from this [mantra], the vocal gateways of the entire Dharma realm mutually sounded forth from the sound symbolic of the Perfectly and Fully Awakened One. When the bodhisattvas heard this, having experienced something unprecedented, with wide-open eyes they uttered sublime words and spoke these verses in front of the Omniscient One who is free from torment:

“How marvelous is mantra practice, able to endow vast knowledge!
If pervaded by it, one becomes a buddha, honored among two-legged beings.
Therefore one should strive energetically with regard to the essence of the buddhas’ speech
And always perform uninterrupted practice, purifying the mind and free from self.”
Then the Bhagavān further spoke these Dharma-phrases:
“He who would attain accomplishment in the heart[-mantras] of the Perfectly and Fully Awakened One
18c Should, in a park, a monastery, or inside a cave,
Or anywhere delightful to the mind, observe the *bodhi*-mind
Until he reaches the first abode of repose, without engendering a doubting mind.
He takes any one of the heart[-mantras *A, Ā, Aṃ,* or *Aḥ*], places that heart[-mantra] on his heart,
And realizes the state of utter purity, unsullied, stable, unmoving,
Nondifferentiating like a mirror, and very subtle in its manifestation.
If he always meditates, practices, and intercorresponds [with the deity],
Then his own deity and the image of his own person will both appear [as one].
As for the second base of the Perfectly Awakened One, in a mirror[like] *maṇḍala* (circle),
On a seat of the great king of lotus flowers [the Buddha] dwells deeply absorbed in *samādhi,*
Wearing a crown of hair done in a topknot and surrounded by immeasurable light;

He is free from false attachment and [false] differentiation and is originally quiescent, like empty space.
Meditating on this, [the practitioner] recites with his mind concentrated,
And for one month he cultivates mental equipoise, reciting a full one *lakṣa* [times].
These are the rules for reciting mantras during the first month.
Next, in the second month, he offers up unguent, flowers, and so on,
Thereby bringing benefit to various kinds of beings,
And then during another [third] month he renounces all profit,
At which time he is able to meditate freely in [a state of] *yoga.*
He wishes all to be without obstruction and [he wishes] to make living beings happy;
He desires to accomplish the perfect result extolled by the Tathāgatas
And to fulfill the many wishes of all sentient beings.
In accord with reason and without any obscuration, he engenders this notion:
'May the sufferings of animals devouring each other be forever removed!
May the realms of [hungry] ghosts be always all filled with food and drink!
The experiences of suffering and the various torments of those in hell—
I wish them to be quickly eliminated through my merit.'
And repeatedly thinking in his mind of other immeasurable gateways,
He generates vast compassion, and with the threefold statement of empowerment
He gives thought to all and mentally recites the mantra: 19a
'On account of the power of my merit, the power of the Tathāgata's empowerment,
And the power of the Dharma realm pervading the realms of beings,
May the objectives that they seek all be beneficial to them
And may whatever they think of be all accomplished as appropriate!'"

At this the Bhagavān then uttered the *vidyārājñī* "Equal to Empty Space in Power and Proceeding from the Treasury of Empty Space (Gaganagañja)":

Namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ, sarvathā khamudgate spharahīmaṃ gaganakaṃ[57] *svāhā.* (Homage to all Tathāgatas in all directions! O you who have come forth from space in every way! Spread through this sky! *svāhā*!) [141]

"If one recites this three times, everything will be accomplished in accordance with whatever good wishes one has made.

At the full of the moon the practitioner next engages in the
performance of recitation,
On a mountain peak, inside a cow pen, in a cemetery, or on a river
sandbar,
At a crossroads, at the foot of a solitary tree, or in a shrine of the
Mātṛs.
With everything the color of the *vajra* (i.e., yellow), solemnly
purified, and like a *vajra,*
The obstructors inside [this *maṇḍala*] are subjugated, their minds
confused.
It is square right around with one entrance and a passageway;
*Vajra*s are linked together [around the perimeter] in the manner of
an adamantine coupling.
In the entrances[58] are the two guards Durdharṣa and Abhimukha,
Pointing their hands with the [index] fingers raised [menacingly],
their eyes red, and wrathful in appearance.
[The practitioner] carefully draws in the corners the seals of a *śūla*
(trident) with fiery light;
In the center is a fine adamantine seat, correctly aligned with the
[four] quarters,
On top of which is a large lotus flower with eight petals and spread
with stamens.
He should bind the adamantine wisdom seal of Vajrapāṇi,
And bowing down to all the buddhas, he repeatedly makes firm
his vows,
And he should protect the site and purify the drug or [other] article
[to be effectuated].
That night he recites, pure and unobstructed;

Either in the middle watch of the night or when the sun rises,
The drug or [other] article will be transformed with a circle of light shining brightly all around.
Taking it himself, the *mantrin* will roam about the open sky, 19b
Live a long life, have great majesty, have mastery over birth and death,
Go to the summit of the world-system, and manifest various physical forms;
The auspicious one endowed with merit will make offerings one after another
Of the article effectuated by mantras: this is called *siddhi.*
With [conceptually] differentiated drugs and [other] articles the nondifferentiated is accomplished.

"Lord of Mysteries, the Tathāgatas of the present [age] and so on in all world-systems, worthy [of worship] and perfectly and fully awakened, have mastered the *pāramitā* of expedient means, and although these Tathāgatas know that all differentiation is originally empty by nature, by means of the power of the *pāramitā* of expedient means they bring to the fore the conditioned in the unconditioned. Responding in turn [to the circumstances of beings], they appear throughout the Dharma realm for the sake of beings, causing them to see the Dharma, dwell in happiness, and generate a joyful mind, or else they obtain long life, enjoy themselves by disporting among the five desires, and make offerings to the World-honored Buddhas. No worldlings are able to believe the realization of such a state, but because the Tathāgatas perceive its purpose, with a joyful mind they teach these procedural rules for the bodhisattva's path of mantra practice. Why? [Because] that which cannot be obtained were one to seek it diligently for immeasurable eons, cultivating ascetic practices, those bodhisattvas who practice the path via the gateway of mantras will achieve in this lifetime.

"Next, Lord of Mysteries, if a bodhisattva cultivating bodhisattva practices via the gateway of mantras recites three *lakṣa* [times] and performs [rites of] accomplishment with a *ketu* (banner), *khaḍga* (sword), parasol, sandal, *cintāmaṇi, añjana* (collyrium) drug, or *rocanā* (bezoar), he will also obtain *siddhi.* Lord of Mysteries, if a man of good [family] or a woman of

good [family] endowed with expedient means acts in accordance with what they desire, they will obtain success merely through mastery of the mind.

"Lord of Mysteries, those who hanker after cause and result, Lord of Mysteries, those foolish people are unable to understand mantras and the characteristics of mantras. Why?

It is taught that the cause is not the agent, and its result is not produced.
Even as a cause this cause is empty, and so how can there be any result?[59]
One should know that the results of mantras are completely dissociated from cause and action.
When his body experiences the *samādhi* without characteristics,
Then the *mantrin* will obtain *siddhi* born from the mind."

Then Vajrapāṇi said to the Buddha, "World-honored One, I but beg you
19c to further explain this state of the Perfectly and Fully Awakened One, the state of the accomplishment of *siddhi.* Men of good [family] and women of good [family] who see this Dharma obtain joy in their hearts, experience a state of happiness, and do not violate the Dharma realm. Why? World-honored One, all the Tathāgatas, worthy [of worship] and perfectly and fully awakened, have explained that the Dharma realm is called the 'inconceivable realm.' Therefore, World-honored One, bodhisattvas cultivating bodhisattva practices via the gateway of mantras gain the understanding that the Dharma realm cannot be divided or destroyed."

When the *vajradhara* Lord of Mysteries had finished speaking thus, the World-honored One addressed him, saying, "Excellent, excellent, Lord of Mysteries! It is indeed excellent that you have asked the Tathāgata about this matter. You should listen attentively and consider it carefully as I now explain."

The Lord of Mysteries said, "So be it, World-honored One. I am eager to listen."

The Buddha addressed the Lord of Mysteries, [saying,] "One achieves accomplishment by means of the letter-gateway *A.* Either in a place inhabited by monks, or inside a mountain cave, or in a clean chamber one places the letter *A* on all one's limbs and recites three *lakṣa* [times]. Then at the full of the moon one uses everything one has to make offerings until the bodhisattva Samantabhadra, Mañjuśrī, Vajradhara (i.e., Vajrapāṇi), and so on or

other holy divinities appear before one and caress one's head, exclaiming, 'Excellent, practitioner!' One should [then] bow down, make obeisance, and offer up *argha* water, whereupon one will achieve the *samādhi* of not forgetting the *bodhi*-mind. Again, if one repeatedly recites it with such lightness of body and mind, one will obtain purity of mind and purity of body wherever one is born. If one places [the letter *A*] on one's ear and recites it, one will obtain purity of the organ of hearing. If one perfoms exhalation and inhalation with the letter-gateway *A,* meditating three times [daily], and if the practitioner is then able to maintain this, he will be longevous and live in the world for long eons. If he wishes to be loved and respected by a *rāja* (king) and so on, then he makes the person who is to be won over into the letter-gateway *Ha,* and giving him a *padma* flower and himself holding a *śaṅkha,* they look at each other, whereupon they will engender joy."

Then the World-honored One Vairocana again gazed upon the entire great assembly and addressed the *vajradhara* Lord of Mysteries, saying, "Vajrapāṇi, there are born of the minds of Tathāgatas the play of activity and dance of practice which display a wide variety of forms; encompass the four elements [of earth, water, fire, and wind]; abide in the mind-king; are commensurate with empty space; accomplish vast results visible and invisible; give birth to the stages of all *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas; cause all the wishes of bodhisattvas cultivating [bodhisattva] practices via the gateway of mantras to be completely fulfilled; are endowed with various actions; and bring benefit to immeasurable beings. You should listen attentively and consider it carefully as I now explain.

"Lord of Mysteries, what is the dance of practice that produces all the vast results of becoming and decay and which the *mantrin* realizes for himself in its entirety?"

Thereupon the World-honored One spoke these verses:

In accordance with [ritual] procedures the practitioner first performs [the meditation on] the truth of the self, 20a
And abiding as before in accordance with the rules, he properly thinks on the Tathāgata.
He makes of his own person the letter *A,* to which he adds the great dot of emptiness [resulting in *Aṃ*]:

It is dignified, completely golden in color, and marked with *vajra*s in the four corners.
Therein he imagines the Buddha honored everywhere (i.e., Vairocana):
This the Perfectly and Fully Awakened Ones have taught to be the sign of the truth of the self.
As he practices without any misgivings, the sign of the truth of the self will arise,
And he will obtain benefit and happiness for all in the world.
Endowed with vast marvels, he will dwell in a state like that of an illusionist,
And oppression by ignorance and the [three] existences implanted since beginningless time
Will completely disappear when the practitioner achieves mental equipoise.
If he visualizes that mind, the unsurpassed *bodhi*-mind,
On account of the action of reciting mantras he will in pure and impure results
Be according to reason always undefiled, just like the lotus that rises out of mud,
And how much more so if in his own person he succeeds in becoming one honored among people!

Then the World-honored One Vairocana further dwelled in the *samādhi* "Adamantine Play Which Vanquishes the Four Demons" and uttered words of adamantine syllables for vanquishing the four demons, liberating the six destinies, and satisfying the knowledge of an omniscient one: *Namaḥ samantabuddhānāṃ, āḥ vi ra hūṃ khaṃ.* (Homage to all Buddhas! *Āḥ vi ra hūṃ khaṃ*!)[60] [142]

Then Vajrapāṇi, the Lord of Mysteries, and the other *vajradhara*s, Samantabhadra and the other bodhisattvas, and the entire great multitude, having experienced something unprecedented, with wide-open eyes bowed down to the all-*sarvajña* (omniscient one) and spoke these verses:

"This is the treasury of buddhas and world-saving bodhisattvas,
With which all buddhas and world-saving bodhisattvas,
As well as [*pratyekabuddha*s,] who awaken to causes and conditions, and *śrāvaka*s, who slay mental afflictions,

Are able to exercise various supernatural faculties wherever they go,
And they obtain unsurpassed knowledge, the unsurpassed knowledge of the Perfectly Awakened One.
Therefore we beg you to explain in full the expedient means of this teaching,
As well as various deeds such as the mental arrangement [of letters on different parts of the body].
Those who seek after the unsurpassed mantra practices of the Great Vehicle, 20b
Seeing the Dharma and dwelling in peace, will obtain the abode of joy."
When they had finished speaking these verses, the World-honored One Vairocana said:
"All of you should listen attentively, dwelling singlemindedly in mental equipoise."
Then he empowered his lower body as the great adamantine ground
And in order to expound this Dharma manifested a *bodhi*-seat.
"The supreme syllable *A* is a great *indra* (*mahendra*) circle[61]
And one should know that inside and outside it is the same, a *vajra maṇḍala* (circle);
Therein one imagines everything, and it is described as the seat of *yoga*.
The letter *A* is foremost life, and it is regarded as the syllable of induction;
Always place a great dot of emptiness on it, and it will be able to attract and bestow all results.
If for one month the practitioner binds the seal of adamantine wisdom
And performs recitation three times [daily], he will demolish the citadel of ignorance
And obtain unmoving firmness, indestructible by gods and *asura*s.
In addition, deeds for increasing benefit are accomplished at will—
All [these] the practitioner always performs in the center of the *maṇḍala.*
Golden in color, his body resplendent, and wearing a crown of hair done in a topknot,

The Perfectly Awakened One dwells in *samādhi:* this is called the great adamantine state.
A *vajra*, a lotus flower, a sword, a white goose, gold, earth,
Or a *cintāmaṇi* jewel—these articles
One visualizes in the great *indra* [circle] and performs the *siddhi*s.
Now I shall explain the method for subduing [adversaries]: all of you listen singlemindedly!
The practitioner concentrates his thoughts on eight-peaked Mount Meru,
On top of which he visualizes a wondrous lotus flower and erects [thereon] the seal of adamantine wisdom (i.e., a *vajra*);
On top [of this] the *yogin* [visualizes] the letter-gateway [*A*] with awesomely blazing light,
And this he places on the crown [of his adversary],[62] who will remain still and not move.
Medicine that has been mantrafied one hundred times—this the practitioner should ingest,
And illnesses born of actions in former lives will all be cured.
Sons of the Buddha, you should further listen to the foremost letter-gateway *Va.*
20c It is the color of snow, milk, or a *śaṅkha,* and rests on
A pedestal of a fresh white lotus flower that rises up from one's own navel;
In most profound and serene concentration, [it resembles] the light of a white moon on an autumn night:
Such a *maṇḍala* the buddhas have taught to be remarkable.
It is imagined to be pure white, [surrounded by] circles ninefold,
Resting within a haze and removing all torments.
Its pure milk, like a string of pearls, a crystal, or moonlight,
Flows everywhere, filling all places—
If the practitioner imagines this in his mind, he will escape the poison of obstructions.
With the likes of these does he perform in the circular altar (*maṇḍala*) [rites of] accomplishment while inmental equipoise:
Milk, curds, fresh butter, ghee, *sphaṭika* (crystal), strings of pearls,

Lotus roots, water, and such things bring about *siddhi* in due order.
He will obtain an immeasurable lifespan and manifest an outstanding physique,
All his troubles will cease, gods and humans will all revere him,
And he will be very learned, have a good memory, and be intelligent, pure, and unsullied;
Performing [rites of] accomplishment by this means, he will quickly realize the results of *siddhi*.
This is called the auspicious *maṇḍala* of the 'pacifier';
As a sign of foremost mastery a great dot of emptiness is placed [on top of the letter *Va,* resulting in *Vaṃ*].
The letter *Ra* is the supreme truth, and the Buddha has taught that it is chief among things fiery;
All sinful actions for which there is no option but to accept retribution
Will all disappear when the well-practicing *yogin* is in mental equipoise.
The triangular figure in which it rests is pleasing to the mind and completely red;
Serene and surrounded by a wreath of flames, the triangle lies in his heart.
Intercorresponding with it, he visualizes therein the letter *Ra* with a great dot of emptiness (i.e., *Raṃ*),
And the wise person accomplishes various deeds with it as appropriate.[63]
[Rites for] the sun and planets and their attendants, as well as all actions involving fire,
Domination, causing resentment, and desiccating all the limbs [of an adversary]—
These [deeds] to be performed are all done in the circle of the fire of knowledge.
The letter *Ha* is the foremost reality, born of the circle of wind;
Moreover, cause, action, and result, from which seeds grow, 21a
Are all destroyed with a great dot of emptiness [added to the letter *Ha*] (i.e., *Haṃ*).
Now I shall explain its physical form: it is deep black, has great majesty,

Exhibits a wrathful form, and is completely surrounded by a wreath of flames.
The wise person visualizes it residing in a *maṇḍala* between his eyebrows,
Deep blue, a semilunar disc, with the characteristics of a banner flapping [in the wind]:
There he imagines the supreme letter-gateway *Ha.*
Placing it in this *maṇḍala,* he accomplishes whatever is to be done,
Carrying out all objectives and manifesting them for beings.
Without abandoning his present body, he obtains supernatural powers over the objective world:
He roams about the station of great space and achieves secrecy (i.e., invisibility) of his body,
He has divine hearing, his organ of sight is pure, and he is able to open up profoundly secret places.
Dwelling in this altar of singlemindedness, he accomplishes many deeds.
When the bodhisattva of great renown first sat at the place of *bodhi* (*bodhimaṇḍa*),
He vanquished the hosts of Māra's army with the inapprehensibility of all causes.[64]
Cause being without [own-]nature, there is no result, and action is likewise not born;
Since these three have no [own-]nature, one obtains the wisdom of emptiness.
Its form as proclaimed by the perfectly all-knowing one of great virtue
Is the letter *Kha* with a great dot of emptiness (i.e., *Khaṃ*), supreme and [representing] the emptiness of empty space (*kha*).
If one also displays the wisdom-sword seal, one's actions will be quickly accomplished.
The Dharma wheel, noose, *khaḍga, nārāca* (iron arrow),
Mudgara (mallet), and so on—[with these] one will achieve before long this [excellent] state."

Then the World-honored One Vairocana gazed upon the great assembly and addressed the *vajradhara* Lord of Mysteries, speaking these verses:

If bodhisattvas cultivating [bodhisattva] practices via the gateway of mantras
Make of themselves the letter *A,* [regard] the internal and the external as being all the same,
Abandon all objectives, [view] equally pebbles, gold, and jewels,
And dissociate themselves from all sinful actions, as well as covetousness, anger, and so on,
They will all obtain purity, like the Buddhas and Munis,
Be able to bring about benefits, and be free from all faults. 21b
Next, with respect to the letter *Va,* the practitioner, relying on *yoga*
And understanding the performance of rites, in order to benefit beings
Becomes a world-savior in his inner person: everything is like this.
With the waters of his mind calm and full to overflowing, pure white like snow or milk,
He should engender a resolute mind and exude [the waters] throughout his entire body
So that, flowing most purely, they spread to all his pores,
From where they overflow within and permeate the earth.
With this water of compassion he observes the suffering beings of the world,
And any who imbibe it, or again whose body is touched by it,
Will all definitely achieve *bodhi.*
In mental equipoise, he imagines the letter-gateway *Ra* all [over his body],
Emitting blazing light all around which is serene and shines everywhere.
The light of the *yogin* turns outward and pervades all places,
And benefiting the world according to [people's] desires, the practitioner will exercise supernatural faculties.
[Visualizing] the letter-gateway *Ra* in his upper body and the letter *Va* inside the circle at his navel,
He will emit fire and cause rain to fall, manifesting them at the same time:
With the letter *Ra* he is able to eliminate the suffering of extreme cold in hell,

And by abiding in the mantra method he removes fieriness with the letter *Va.*
Making of his lower body the letter *Ra* and with the letter *Ha* as an insignia,
Actions are quickly accomplished, and he saves beings with grievous sins.
Dwelling in the great *indra* [circle], he performs the deeds of the water-dragon [with the letters *A* and *Va*],
And the *mantrin* should not have any doubts about all subjugation and so on.
Wind [represented by the letter *Ha*] is all-pervading and both instigates and destroys all and everything;
These various and sundry deeds of every kind—
These one performs in accordance with the rules inside the *maṇḍala* of form.
If one recites [the letter *Ha*], touching one's heart with it, one will obtain purity of the mental organ,
And if one recites it while walking about practicing levitation, one will obtain supernatural faculties.
If, while sitting comfortably, one visualizes the letter *A,* imagining it to be in the organ of hearing,
21c And recites for a full month, one will obtain purity of hearing.

"Lord of Mysteries, these are the states of *siddhi* born of the mind. Lord of Mysteries, when one visualizes [these letters], various and sundry kinds of formations (*saṃskāra*) are born in an instant of thought from that which has neither shape nor form, and by merely reciting them one is able to produce the seeds of all wholesome actions such as these.

"Furthermore, Lord of Mysteries, there is nothing that the Tathāgata does not do. For bodhisattvas cultivating [bodhisattva] practices via the gateway of mantras he is like a reflection: he adapts to all places, adapts to the minds of all beings, appears before them all, and causes all beings to obtain joy. It is all because the Tathāgata has no differentiating mind and has dissociated himself from objective realms."

Then [Vairocana] spoke these verses:

Although [the Tathāgata] is beyond time, direction, and activity,
and is dissociated from what accords with the Dharma and what does not accord with the Dharma,
He is able to bestow the states of *siddhi* born of mantra practices.
Therefore omniscience, the result of the Tathāgata's *siddhi,*
Is regarded as the state most revered, and [for this] one should perform [rites of] accomplishment.

Chapter VII

The Accomplishing of *Siddhi*

Then the Auspicious Vajra[dhara] opened his eyes wide in wonder,
In his hand he twirled a *vajra* seal, which scintillated like the light of a fire,
Its brilliance illuminating all buddha fields everywhere,
And with sublime sounds he extolled the Muni, sovereign over *dharma*s.
"You teach mantra practices, but those practices are inapprehensible.
From where do mantras come, and where do they go?
May the buddhas explain this state beyond which there is none higher,
The goal to which all *dharma*s return, just as streams proceed to the sea!"

When the *vajradhara* Lord of Mysteries had finished speaking thus, the World-honored One addressed him, saying:

Mahāsattva, the sense field of the mind is described as a *maṇḍala,*
And when the station of mantras is understood to be in the heart, one achieves their results.
Everything that is differentiated is all born of the mind;
The distinguishing of white, yellow, red, and the like arises from the mind.
A fixed mind when joyful is described as the inner locus of the heart;
Mantras, located in that position, are able to bestow vast results.
One thinks of a lotus flower there with eight petals and spread with stamens;
On the flowery pedestal is the letter-gateway *A,* with a wreath of flames and quite fine-looking, 22a

Its radiance all-pervading so as to illumine beings.
It is like the co-occurrence of one thousand flashes of lightning and has the variegated forms of a buddha;
[Like an image reflected] in a round mirror in a deep recess, it manifests itself in all places,
And it appears everywhere before beings like the moon [reflected] in clear water.
Knowing the nature of the mind to be like this, one succeeds in abiding in mantra practices.
Next, on top of one's head where the parietal bones meet,
One imagines the letter *Aṃ,* marked with a great dot of emptiness.
Fine-looking, pure and unsullied, like crystal, the moon, or lightning,[65]
It is described as the tranquil Dharma body (*dharmakāya*) and the support of everything.
[From it] the *siddhi*s of mantras manifest different kinds of forms,
And one obtains heavenly bliss and liberation and descries the state of a Tathāgata.
Making of one's eyes the letter *Ra,* radiant like a bright lamp,
One bends one's neck, lowering one's head slightly, and brings the tongue close to the palate,
And so one observes the locus of the mind: the mind will manifest mental equipoise.
It is always present [like] a round mirror, unsullied, wondrous, and pure:
Such has been proclaimed to be the true mind by buddhas of yore.
When one has illuminated the path whereby the mind becomes clear, material objects all emit light,
And the *mantrin* will see the Perfectly Awakened One, honored among two-legged beings:
If he sees him, he will accomplish the foremost and everlasting essence of *siddhi*.
Next, he then imagines that he transforms this letter-gateway *Ra,*
Placing the letter *La* with a great dot of emptiness (i.e., *Laṃ*) in the position of his eyes.

Seeing the state of the emptiness of everything, he achieves the state of immortality.
If, desiring vast wisdom, or the exercise of the five supernatural faculties,
Longevity with a youthful body, the accomplishment of [the state of] a *vidyādhara,* and so on,
The *mantrin* has not yet achieved them, it is because he has not followed this [procedure].
The wisdom generated by mantras is supreme real knowledge,
The treasury of all buddhas and world-saving bodhisattvas,
With which Perfectly Awakened Ones, world-saving bodhisattvas,
And *śrāvaka*s wander through other localities, 22b
And in all buddha fields they all give such teachings.
Thus one obtains unsurpassed knowledge, the unsurpassed knowledge of the Buddha.

Chapter VIII

Maṇḍala Practices for the Revolving Wheel of Letters

Thereupon the World-honored One Vairocana surveyed the entire great assembly, surveyed the realms of beings with eyes that had cultivated great compassion, and dwelled in the *samādhi* "Born of Nectar."[66] From within this state of concentration the Buddha then uttered the *vidyārājñī* "Power Unimpeded throughout All Three Ages": *Tad yathā, gaganasame 'pratisame sarvatathāgatasamatānugate gaganasamavaralakṣaṇe svāhā.* (That is to say: O you who are equal to space! you who are without equal! you who have attained equality with all Tathāgatas! you who have excellent attributes like the sky! *svāhā*!) [143]

"Good sirs, this *vidyārājñī* represents a sphere no different from the Tathāgata's body." And he spoke this verse:

> With this empowerment by the Buddha, bodhisattvas of great renown
> Are unobstructed in the Dharma and able to extinguish all suffering.

Then the World-honored One Vairocana, calling to mind the primordial non-birth of the buddhas, empowered his own person and the *vajradhara*s and addressed the *vajradhara*s headed by Vajrapāṇi and so on, saying, "Good sirs, listen attentively to the section on *maṇḍala* practices for the revolving wheel of letters, whereby bodhisattvas cultivating [bodhisattva] practices via the gateway of mantras are able to perform buddha deeds and manifest their bodies everywhere."

Then Vajradhara descended from his adamantine lotus-flower seat, revolving [like a *vajra* whirling through the air], bowed his head to the World-honored One, and extolled him, saying:

> I take refuge in the *bodhi*-mind; I take refuge in you who have generated the *bodhi*-mind;

> I bow down to the essence of practice, the stages and *pāramitā*s;
> I pay reverence to you who have previously done it; and I take refuge in you who have realized emptiness.

The Lord of Mysteries, having praised [the World-honored One] in this manner, said to the Buddha, "I but beg you, O Dharma King, to take pity on and give thought to us, and to expound it in order to benefit beings and so that the cultivation of mantras may be consummated in accordance with what you have taught."

When the *vajradhara* Lord of Mysteries had finished speaking thus, the World-honored One Vairocana addressed him, saying:

> I am the original beginning of everything and am called the support of the world;
> 22c My teaching of the Dharma is peerless, originally quiescent, and unsurpassed.

Then the Buddha, having spoken this *gāthā,* performed empowerment in such a way that on account of his empowerment the *vajradhara*s and bodhisattvas were able to see the most excellent *bodhi*-seat of the Buddha, with the World-honored One devoid of frivolous arguments like empty space and characterized by the *yoga* of nondual practice, which represented the maturation of karma. Immediately the limbs of the World-honored One's body all manifested this letter, which for all mundane and supramundane *śrāvaka*s and *pratyekabuddha*s who diligently cultivate the accomplishment of *siddhi* in contemplation and meditation is the same as life, the same as a seed, the same as a support, and the same as a world-savior: *Namaḥ samantabuddhānāṃ, a.* [144 = 73]

"Good sirs, this letter *A* has been empowered by all Tathāgatas. [With it] bodhisattvas cultivating bodhisattva practices via the gateway of mantras are able to perform buddha deeds and manifest physical bodies everywhere, and all Dharma revolves on the letter-gateway *A.* Therefore, Lord of Mysteries, if bodhisattvas cultivating bodhisattva practices via the gateway of mantras wish to see the Buddha, wish to make offerings [to the Buddha], wish to realize the generation of the *bodhi*-mind, wish to associate with [other] bodhisattvas, wish to benefit beings, wish to seek *siddhi,* and wish to seek the knowledge of an omniscient one, they should diligently practice in this essence of all buddhas."

Then the World-honored One Vairocana again definitively explained the supernatural faculties of *samādhi,* the mantra practices, and the inconceivable methods for arranging the positions of the holy divinities in the king of *maṇḍala*s "Born of the Matrix of Great Compassion."

"The *ācārya* first dwells in the letter *A,* the gateway to omniscience, and holding a *sūtra* (cord), he bows down to all the buddhas, extends it to the eastern quarter, turns round to the south and then to the western quarter, and moves around to the northern quarter. Next, he makes [himself into] Vajrasattva by empowering himself as Vajradhara, either with his seal or with the letter *Va.* Entering inside [the *maṇḍala*], he lays out the [central] *maṇḍala*. Likewise, in the second [concentric] *maṇḍala* too, because he empowers himself with original quiescence, he has the form of nondual *yoga,* the form of the Tathāgata, and the form of emptiness. Next, he leaves the path [where ritual deeds] are performed[67] and the two sections corresponding to the abodes of the holy divinities, and, quitting these three sections, he dwells in the position of the Tathāgatas [in the center of the *maṇḍala*]. From the eastern quarter he extends the *sūtra* and goes around the perimeter. In the remaining two [concentric] *maṇḍala*s too he should perform the [ritual] deeds by this means. Then he empowers himself as Vairocana, thinks of the vast Dharma realm, and arranges the colors. The mantra-practitioner should start with immaculate white."

[Vairocana then] spoke these verses:

> With this pure Dharma realm all beings are purified,
> And one's person is like the Tathāgata, far removed from all faults. 23a
> Meditating in this manner, one imagines the letter-gateway *Ra,*
> Serene, with a wreath of bright flames, and the color of a clear moon or a *śaṅkha*.
> Second, one applies the color red: the practitioner should keep it in mind
> And imagine the letter [*A*][68] shining brightly with the great dot of emptiness of original nothingness,
> Radiant with the brilliance of the sunrise, supreme, and indestructible.
> Third, the *mantrin* next applies the color yellow:
> His mind concentrated on the letter-gateway *Ka,* he should follow the ritual instructions.

His physical appearance just like genuine gold, in a state of meditation he destroys all poisons;
Rays of light spread everywhere, and he is golden in color, like the Muni.
Next he should apply the color green, which liberates one from birth-and-death;
He imagines the letter-gateway *Va,*[69] the *bodhi*-seat of the great tranquil one (*mahāmuni*),
And the color of his body like a rainbow, he removes all fear.
Lastly he applies the color black, its hue most mysterious:
He imagines the letter-gateway *Ha,* producing a circle of light all around,
Just like the fierce flames of the [fire] calamity [at the end] of an eon; with a jeweled crown and raising a seal in his hand,
He terrifies all evil ones and vanquishes the army of Māra.

Then the World-honored One Vairocana rose from [that] *samādhi* and dwelled in the *samādhi* "Immeasurable Victory," and while in [this] state of meditation he revealed the *vidyārājñī* "Universally Inviolable Strength," born in the sphere of all Tathāgatas. The *vidyā* is: *Namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ, asame parame acale gagane smaraṇe sarvatrānugate svāhā.* (Homage to all Tathāgatas in all directions! O you who are unequaled! you who are supreme! you who are unmoving! sky! you who remember! you who are all-pervading! *svāhā*!) [145]

"Next [the *ācārya*] prepares the colors. He bows his head to the World-honored One and Prajñāpāramitā and recites this *vidyārājñī* eight times. [Then] he rises from his seat, circumambulates the *maṇḍala,* enters inside, and with the power of great kindness and great pity he thinks of his disciples. The *ācārya* then empowers himself as Karma-Vajrasattva with the letter-gateway *Va* as well as Varadavajra (i.e., Mañjuśrī), whereupon he should draw the great *maṇḍala* 'Born of the Matrix of Great Compassion.'

"In the center he calmly fashions [an image of] the World-honored One Mahāvairocana, seated on a white lotus flower, wearing on his head [a crown of] hair done in a topknot, with *paṭa* (cloth) for his undergarment and wear-
23b ing sheer silk on top, his physical appearance golden in color, and surrounded by a wreath of flames; alternatively [he may be represented] by the seal of

the Tathāgata's Crown or by a syllable, namely, the letter-gateway *A.* All the buddhas in the eastern quarter [are represented] by the letter-gateway *A* with a great dot of emptiness (i.e., *Aṃ*). For Gaganalocanā, the mother of all Tathāgatas, in the direction *aiśānī* (i.e., northeast) he should write the letter *Ga.* For all the bodhisattvas, in the direction of Agni (i.e., southeast) he draws a *cintāmaṇi* jewel or places the letter *Ka.* For Avalokiteśvara, in the direction of *yakṣa*s (i.e., north) [he places] the seal of a lotus flower and draws bodhisattvas who will succeed to the position [of a buddha] after one more birth together with their attendants, or else he forms the letter *Sa.* In the direction of Yama (i.e., south), beyond the three subsections, he places the seal of adamantine wisdom (i.e., a *vajra*) [or] Vajradhara, the Lord of Mysteries, and his attendants, or else he writes the letter *Va.* Leaving these three positions, he draws the seal of all the *vajradhara*s or writes their syllable, namely, the letter *Hūṃ.* Next, in the direction of Nairṛti (i.e., southwest), below Mahāvairocana, he fashions [an image of] Acalanātha, seated on a stone, holding a noose and a wisdom sword in his hands, encircled by a wreath of flames, and threatening obstructors; alternatively, he places his seal or writes his syllable, namely, the letter *Hāṃ.* In the direction of Vāyu (i.e., northwest) is the honored one Trailokyavijaya, who destroys great obstructors: he has bright flames above and is greatly wrathful like Yama, his figure is black in color, among those who are terrible he is the most terrifying, and in his hand he twirls a *vajra;* alternatively, [the *ācārya*] fashions his seal or writes his syllable, namely the letter *Hā.*

"Next, in the four quarters [the *ācārya*] draws the four great guardians. [The guardian] in the direction of Śakra (i.e., east) is called the protector Abhaya: he is golden in color, has white robes, his face shows a slightly wrathful appearance, and in his hand he holds a *daṇḍa* (staff); alternatively, [the *ācārya*] fashions his seal or places his syllable, namely, the letter *Va.* [The guardian] in the direction of *yakṣa*s (i.e., north) is called the protector Sarvabhayavināśin: he is white in color, has white robes, holds a *khaḍga* (sword) in his hand, has bright flames, and is able to destroy all fears; alternatively, [the *ācārya*] draws his seal or places his syllable, namely, the letter *Va.*[70] [The guardian] in the direction of *nāga*s (i.e., west) is called the protector Durdharṣa: he is red like the color of the *aśoka* flower, wears vermilion robes, has a smiling countenance, and is in the midst of bright flames,

gazing upon the entire assembly; alternatively, [the *ācārya*] places his seal or places his syllable, namely, the letter *Saḥ.* [The guardian] in the direction of Yama (i.e., south) is called the protector Vajrāparājita: he is black in color, has dark robes, has an expression of *bhṛkuṭi* (frown) with a wavy pattern between his eyebrows, and wears a crown of hair [done in a topknot] on top [of his head], his body has an awesome splendor which illuminates the realms of beings, and in his hand he holds a *daṇḍa* and is able to destroy great obstructors; alternatively, [the *ācārya*] fashions his seal or places his syllable, namely, the letter *Kṣaṃ.* In addition, all attendants and messengers all sit on white lotus flowers.

"After having laid out [the deities] in this manner, the *mantrin* should next go outside and in the second sector draw the king of Munis of the Śākya lineage (i.e., Śākyamuni): he wears a *kāṣā*[*ya*] robe and has the thirty-two attributes of a Guiding Teacher in order to preach the supreme teachings and
23c bestow fearlessness on all beings; alternatively, [the *mantrin* places] seals such as a *kāṣā*[*ya*] or almsbowl or uses his syllable, namely, the letter *Bhaḥ.*

"Next, in the outer *maṇḍala* [the *mantrin*] empowers himself with the nature of the Dharma realm and generates the *bodhi*-mind. Leaving the three subsections [of the outer *maṇḍala*], he should make obeisance three times, thinking in his mind of the World-honored One Vairocana. Having prepared the colors as before, in the direction of Śakra (i.e., east) in the third sector he fashions [an image of] Varadavajra with the figure of a youth: in his left hand he holds a blue lotus flower with a pestle of adamantine wisdom (i.e., *vajra*) placed on top, he has adorned himself with strings of jewels and has exquisite sheer silk for an undergarment and very light and fine [silk] for an upper garment, his body is saffron in color, and he has five topknots on top of his head; alternatively, [the *mantrin*] places his mystic seal or places his syllable. His mantra is: *Namaḥ samantabuddhānāṃ, maṃ.* [146 = 82]

"To his right is the youth Jālinīprabha, completely perfect in all his physical attributes and holding a jeweled net in his left hand and a hook in his right hand; alternatively, [the *mantrin*] places his seal or writes his syllable, namely, the letter *Jāṃ.* In the direction of Yama (i.e., south) is the bodhisattva Sarvanīvaraṇaviṣkambhin: he is golden in color, has a crown of hair [done in a topknot], and holds a wish-fulfilling jewel; alternatively, [the *mantrin*] draws his seal or places his syllable, namely, the letter *Āḥ.* In the

direction of *yakṣa*s (i.e., north) is the bodhisattva Kṣitigarbha: in color like the *priyaṅgu* flower, he holds a lotus flower in his hand and is adorned with strings of jewels; alternatively, [the *mantrin*] places his seal or places his syllable, namely the letter *I.* In the direction of *nāga*s (i.e., west) is Ākāśagarbha: he is white in color and has white robes, his body has [a halo of] blazing light, and he is adorned with strings of jewels and holds a *khaḍga* in his hand; alternatively, [the *mantrin*] places his seal or places his syllable, namely, the letter *Ī.*

The *mantrin* sits comfortably, abiding peacefully in the Dharma realm;
[Thinking] 'I am identical with the nature of the Dharma realm,' he abides in the *bodhi*-mind.
Facing the direction of Śakra (i.e., east), he binds the seal of adamantine wisdom;
Next, he makes [himself into] Vajra-Action (i.e., Karma-Vajrasattva) and earnestly makes offerings.
He displays the *samaya* seals of the world-saving buddhas,
Thinking of all places and reciting the mantras three times.
Summoning the disciples in accordance with the rites,[71] he makes them face the altar and purifies them.
He bestows on them the Three Refuges, and as they dwell in the supreme *bodhi*-mind,
He should bind for the disciples the seal of the nature of the Dharma realm;
Next he binds the Dharma-wheel seal, singlemindedly identifying himself with its essence.
He covers their faces with silk cloths, and generating thoughts of compassion, 24a
He makes sure that they are not empty-handed[72] so that they may consummate *bodhi*.
Speaking into their ears, he announces to them the unsurpassed perfect precepts.
Next, he should bind for them the *samaya* seals of the Perfectly and Fully [Awakened Ones].
Giving them flowers which have opened, he makes them generate the aspiration for *bodhi,*

And wherever [the flowers] land [when thrown onto the *maṇḍala*], he instructs the trainees accordingly;
Carrying out the pledges in this way, he should transmit everything [to them].”
Then Vajradhara, endowed with virtue, made another request of the World-honored One:
“I but beg you, supreme among humans, to explain the consecration rite.”
Thereupon the Bhagavān, abiding peacefully in the Dharma realm,
Addressed Vajrapāṇi: “With singlemindedness you should listen attentively
As I explain the ritual instructions which bring about supreme mastery.
The teacher empowers his own person with the nature of the Tathāgata
Or again with a mystic seal; next he should summon the disciples
And make them dwell inside the [*maṇḍala*] ‘Great King of Lotus Flowers,’ which has the nature of the Dharma realm.
With [four] jeweled flasks empowered by the four great bodhisattvas,
And having bound the seal ‘birth from [all the Tathāgata’s] limbs,’ he uses [the flasks] to anoint their heads.
In their topknots he should bestow the letter-gateway *Aṃ* with a great [dot of] emptiness,
In their hearts he places the syllable of non-birth (i.e., *A*), and on their chests he displays the letter of unsulliedness (i.e., *Ra*),
Or else [he places] the letter *A* in all [instances], [visualizing in their hearts a figure] with [a crown of] hair done in a topknot, radiant with a golden color,
Dwelling on a pedestal of a white lotus flower, and identical with a worthy (*jina*).”

[*End of*] *Fascicle Three of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Four

Chapter IX

Mystic Seals

Thereupon the Bhagavān Vairocana surveyed the entire great assembly and addressed the *vajradhara* Lord of Mysteries, saying, "Lord of Mysteries, 24b
there are insignia identical with the Tathāgatas' articles of adornment and identical with the purport of the Dharma realm. If a bodhisattva, his body adorned with these, displays these banners of great *bodhi* in all the Tathāgatas' great assemblies as he passes through all destinies while in [the cycle of] birth-and-death, then gods, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, humans, and non-humans will revere him, encircle him, receive his teachings, and practice them. Listen attentively now and consider very carefully as I explain."

When he had finished speaking thus, Vajrapāṇi said, "World-honored One, now is the time! World-honored One, now is the time!"

Then the Bhagavān promptly dwelled in the *samādhi* "Inviolable Strength of the Body," and while dwelling in this state of meditation he uttered the *vidyārājñī* of universally unobstructable power, unequaled [power], and the power of *sama*[*ya*] for entry into the *samaya* of all Tathāgatas: *Namaḥ samantabuddhānāṃ, asame trisame samaye svāhā.* [147 = 6]

"Lord of Mysteries, this *vidyārājñī* manifests the stage of all Tathāgatas, it does not transgress the bounds of the path of the three *dharma*s,[73] and it perfects the [ten] stages and [six] *pāramitā*s. The appearance of the mystic seal for this [*vidyārājñī* is as follows]: with the left and right hands form the hollow (*saṃpuṭa*) hand-clasp [with a hollow between the palms] and place the two left and right thumbs together, raised erect.[74] The verse says:

This is the great seal of all buddhas, saviors of the world;
The *samaya* of the Perfectly Awakened Ones resides in this seal.

“Then make fists with the left and right hands, the thumbs inserted in between the palms, and extend the forefingers: this is the seal for purifying the Dharma realm. The mantra is: *Namaḥ samantabuddhānāṃ, dharmadhātusvabhāvako 'haṃ.* [148 = 7]

“Next, turn the left and right hands over back to back and interlock all five fingers with the tips of the two thumbs both facing each other. The verse says:

This is called the excellent seal of the auspicious Dharma wheel;
The world-saviors, the support of the world, all turn this wheel.

The mantra is: *Namaḥ samantabuddhānāṃ, vajrātmako 'haṃ.* [149 = 8]

24c “Next, extend the two left and right hands to form the hand-clasp of homage, bend the forefingers together, and place the two thumbs on top—it is like a *khaḍga* (sword) in shape. The verse says:

This is the seal of the great wisdom sword, taught by all buddhas;
It is able to sever [wrong] views, such as the innate view of [the reality of] the body.

The mantra is: *Namaḥ samantabuddhānāṃ, mahākhaḍga virajadharmasaṃdarśaka sahajasatkāyadṛṣṭicchedaka tathāgatādhimuktinirjāta virāgadharmanirjāta hūṃ.* (Homage to all Buddhas! O great sword! that which manifests the unsoiled Dharma! that which severs the innate view of the reality of the body! that which is born of the Tathāgata's conviction! that which is born of the Dharma free from passion! *hūṃ*!) [150]

“Next, with the two left and right hands form the hollow hand-clasp, bend the two forefingers, and encircle them with the two thumbs[75]—it is like a *śaṅkha* (conch) in shape. The verse says:

This is called the excellent seal of the auspicious Dharma conch;
The buddhas, teachers of the world, and bodhisattvas, saviors of the world,
All teach the unsullied Dharma that leads to tranquility and nirvana.

The mantra is: *Namaḥ samantabuddhānāṃ, aṃ.* [151 = 75]

"Next, join the left and right hands together, stretch all [the fingers] apart and open them just like a *ghaṇṭā* (bell); the two little fingers and two thumbs support each other, and [the tips of] the middle fingers and forefingers are made to touch each other. The verse says:

> [This] auspicious and excellent lotus flower[76] is the indestructible adamantine seat
> Of the buddhas, saviors of the world; an awakened one is called a 'buddha,'
> And *bodhi* and the Buddha's sons are all born from this [seat].

The mantra is: *Namaḥ samantabuddhānāṃ, āḥ.* (Homage to all Buddhas! *Āḥ*!) [152]

"Next, make a fist with the left and right hands, the five fingers turned outward; raise the middle fingers, extend the two forefingers, bend them into the shape of hooks, and place them alongside [the middle fingers], which they support; place the thumbs and little fingers together, pointing them straight upward, and intercross the ring fingers—it is like a *vajra* [in shape]. The verse says:

> The seal of adamantine great wisdom is able to destroy the citadel of ignorance;
> It awakens those asleep, and even gods and humans cannot destroy it.

The mantra is: *Namaḥ samantavajrāṇāṃ, hūṃ.* (Homage to all Vajras! *Hūṃ*!) [153]

"Next, make a fist with the left and right hands, the five fingers turned inward; raise the middle fingers, place the two forefingers alongside them, and, bending the two thumbs, place them side by side. The verse says:

> This seal is a *mahā* (great) seal, called the 'Tathāgata's Crown'; 25a
> Just by forming this [seal], one becomes identical with the World-honored One.

The mantra is: *Namaḥ samantabuddhānāṃ, hūṃ hūṃ.* (Homage to all Buddhas! *Hūṃ hūṃ*!) [154]

"Next, make a fist with the right hand and place it between the eyebrows. The verse says:

> This is called the repository of the tuft attribute (*ūrṇākośa*),[77] and it is the seal of the Buddha's constant fulfillment of wishes;
> By merely forming this [seal] one becomes identical with the best of the worthies (*jina*).

The mantra is: *Namaḥ samantabuddhānāṃ, āḥ haṃ jaḥ.* (Homage to all Buddhas! *Āḥ haṃ jaḥ*!) [155]

"Dwell in the *yoga* posture with the left and right hands both at the navel as if holding an almsbowl: this is called the great almsbowl seal of Śākyamuni. The mantra is: *Namaḥ samantabuddhānāṃ, bhaḥ.* [156 = 95]

"Next, turn the right hand upward to make the gesture of bestowing fearlessness. The verse says:

> It is able to bestow fearlessness on all kinds of beings;
> If one binds this great seal, one is called 'he who bestows fearlessness.'

The mantra is: *Namaḥ samantabuddhānāṃ, sarvathā jina jina bhayanāśana svāhā.* (Homage to all Buddhas! O you who are in every way victorious, victorious! you who destroy fear! *svāhā*!) [157]

"Next, lower the right hand to make the gesture of granting wishes. The verse says:

> Such is the wish-granting seal, taught by the support of the world;
> Just by binding this, the buddhas will fulfill one's wishes.

The mantra is: *Namaḥ samantabuddhānāṃ, varada vajrātmaka svāhā.* (Homage to all Buddhas! O you who grant wishes! you who are of the nature of a *vajra*! *svāhā*!) [158]

"Next, make a fist with the right hand, extend the forefinger, and with an expression of *bhṛkuṭi* (frown) dwell in mental equipoise. The verse says:

> With this great seal the buddhas, honored saviors of the world,
> Terrify obstructors and accomplish *siddhi* at will.
> By one's binding of this seal, the most evil hosts of Māra's army
> And other obstructors will undoubtedly scatter.

The mantra is: *Namaḥ samantabuddhānāṃ, mahābalavati daśabalodbhave*
25b *mahāmaitryabhyudgate svāhā.* (Homage to all Buddhas! O you who possess

great strength! you who have arisen from the ten powers! you who have arisen from great benevolence! *svāhā*!) [159]

"Next, make a fist with the right hand, extend the middle finger and ring finger, and place the thumb below them. The verse says:

> This is called the eye born of the compassion of all buddhas, supports of the world;
> Imagining that he places it on his eyes, the wise person achieves the eyes of a buddha.

The mantra is: *Namaḥ samantabuddhānāṃ, gaganavaralakṣaṇe karuṇāmayatathāgatacakṣu svāhā.* (Homage to all Buddhas! O you who have the excellent attributes of the sky! eye of the Tathāgata formed of compassion! *svāhā*!) [160]

"Next, make a fist with the left and right hands, the five fingers turned inward, extend the forefingers, and bend them round so that they meet. The verse says:

> This is the excellent noose seal, which destroys evildoers;
> Binding this, the *mantrin* is able to bind those who are not good.

The mantra is: *Namaḥ samantabuddhānāṃ, he he mahāpāśa prasaraudārya sattvadhātuvimohaka tathāgatādhimuktinirjāta svāhā.* (Homage to all Buddhas! Ho! ho! great noose! you who extend over a wide area! you who bewilder the realm of beings! you who are born of the Tathāgata's conviction! *svāhā*!) [161]

"Next, clasp the left and right hands together to make a fist, extend the forefinger of the right hand, and bend the third phalanx in the form of a ring. The verse says:

> This is called the hook seal; the buddhas, saviors of the world,
> Summon all those with the great mind of *bodhi*
> Dwelling in the ten stages as well as beings with evil thoughts.

The mantra is: *Namaḥ samantabuddhānāṃ, āḥ sarvatrāpratihate tathāgatāṅkuśa bodhicaryāparipūraka svāhā.* (Homage to all Buddhas! *Āḥ*! O you who are unimpeded everywhere! hook of the Tathāgata! that which brings to completion the practice for awakening! *svāhā*!) [162]

"Then, with this hook seal, extend the middle finger [of the right hand] and bend it slightly: this is called the seal of the Tathāgata's heart. The mantra is: *Namaḥ samantabuddhānāṃ, jñānodbhava svāhā.* (Homage to all Buddhas!
25c O you who have risen from knowledge! *svāhā*!) [163]

"Next, with this seal, extend the ring finger and raise it erect: this is called the seal of the Tathāgata's navel. The mantra is: *Namaḥ samantabuddhānāṃ, amṛtodbhava svāhā.* (Homage to all Buddhas! O you who have risen from the nectar of immortality! *svāhā*!) [164]

"Then, with this seal, extend the ring finger straight up and also raise the other [fingers]: this is called the seal of the Tathāgata's waist. The mantra is: *Namaḥ samantabuddhānāṃ, tathāgatasaṃbhava svāhā.* (Homage to all Buddhas! O you who are born from the Tathāgata! *svāhā*!) [165]

"Next, form the hollow hand-clasp with the left and right hands, bend the two forefingers and insert them in between [the palms], do the same with the two ring fingers, slightly bend the two little fingers, and extend the middle fingers: this is the seal of the Tathāgata's treasury. The mantra is: *Namaḥ sarvatathāgatebhyaḥ, raṃ raṃ raḥ raḥ svāhā.* (Homage to all Tathāgatas! *Raṃ raṃ raḥ raḥ*! *svāhā*!) [166]

"Then, with this seal, extract the ring fingers and turn them upward, holding them there: this is called the seal of the greater boundary. The mantra is: *Namaḥ samantabuddhānāṃ, le lu puri vikule svāhā.* (Homage to all Buddhas! *Le lu puri vikule*! *svāhā*!) [167]

"Then, with this seal, crook the two middle fingers so that they meet and stretch the forefingers apart: this is called the seal of the Unendurable Great Protector. The mantra is: *Namaḥ sarvatathāgatebhyaḥ sarvabhayavigatebhyo viśvamukhebhyaḥ, sarvathā haṃ khaṃ rakṣa mahābale sar-*
26a *vatathāgatapuṇyanirjāte hūṃ hūṃ trāṭ trāṭ apratihate svāhā.* [168 = 5]

"Next, stretch the forefingers apart and insert both thumbs in between [the palms]: this is called the seal of universal light. The mantra is: *Namaḥ samantabuddhānāṃ, jvālāmālini tathāgatārci svāhā.* [169 = 19]

"Then form the hollow hand-clasp with the left and right hands and support the sides of the middle fingers with the two forefingers: this is called the seal of the Tathāgata's armor.[78]

"Bend the two ring fingers, place the two thumbs together, and insert them in between the palms so that they press on the nails of the two ring

fingers: this is the seal of the Tathāgata's tongue attribute. The mantra is: *Namaḥ samantabuddhānāṃ, tathāgatajihva satyadharmapratiṣṭhita svāhā.* (Homage to all Buddhas! O tongue of the Tathāgata! that which is established in the true Dharma! *svāhā*!) [170; cf. 20]

"With this seal, bend the forefingers and ring fingers together, turn the thumbs upward and bend them a little, place the middle fingers, standing straight, together, and do the same with the little fingers: this is called the seal of the Tathāgata's speech gate (i.e., mouth). The mantra is: *Namaḥ samantabuddhānāṃ, tathāgatamahāvaktra viśvajñānamahodaya svāhā.* (Homage to all Buddhas! O great mouth of the Tathāgata! that which is preeminent in manifold knowledge![79] *svāhā*!) [171]

"With the previous seal as it is, bend the two forefingers and insert them in between the palms, facing upward: this is called the seal of the Tathāgata's tusk. The mantra is: *Namaḥ samantabuddhānāṃ, tathāgatadaṃṣṭra rasarasāgrasaṃprāpaka sarvatathāgataviṣayasaṃbhava svāhā.* (Homage to all Buddhas! O tusk of the Tathāgata! that which effects the attainment of the foremost flavor among [all] flavors! that which is born from the sphere of all Tathāgatas! *svāhā*!) [172]

"Then, with the appearance of the previous seal as it is, turn the two forefingers upward, holding them there, and bend the third phalanges: this is called the seal of the Tathāgata's eloquence. The mantra is: *Namaḥ samantabuddhānāṃ, acintyādbhutarūpavācaṃ samatāprāpta viśuddhasvara svāhā.*[80] (Homage to all Buddhas! O you who have gained equality with speech of inconceivable and marvelous form! pure sound! *svāhā*!) [173]

"Next, place the left and right hands together to form the hollow hand- 26b
clasp, bend the two little fingers and thumbs, and insert them in between [the palms] so that they touch: this is the seal of the ten powers possessed by the Tathāgata. The mantra is: *Namaḥ samantabuddhānāṃ, daśabalāṅgadhara hūṃ saṃ jaṃ svāhā.* (Homage to all Buddhas! O you who possess the members of the ten powers! *hūṃ saṃ jaṃ*! *svāhā*!) [174]

"Then, with the previous seal as it is, bend the two thumbs and forefingers so that the upper phalanges touch: this is the seal of the Tathāgata's station of mindfulness. The mantra is: *Namaḥ samantabuddhānāṃ, tathāgatasmṛti sattvahitābhyudgata gaganasamāsama svāhā.* (Homage to all Buddhas! O mindfulness of the Tathāgata! that which has arisen for the weal of beings! that which is equal to the sky and unequaled! *svāhā*!) [175]

"Then, with the previous seal as it is, the two thumbs are placed on top of the two ring fingers: this is called the seal of the realization of the equality of all *dharma*s. The mantra is: *Namaḥ samantabuddhānāṃ, sarvadharmasamatāprāpta tathāgatānugata, svāhā.* (Homage to all Buddhas! O you who have gained equality with all things! you who follow the Tathāgata! *svāhā*!) [176]

"Next, clasp the left and right hands together, place the two forefingers on top of the middle fingers, with the remaining [fingers] as before: this is the seal of Samantabhadra's wish-fulfilling gem. The mantra is: *Namaḥ samantabuddhānāṃ, samatānugata virajadharmanirjāta mahāmaha svāhā.* [177 = 21]

"Then, with this hollow hand-clasp, bend the two forefingers below the two middle fingers, with the remaining [fingers] as before: this is the seal of Maitreya. The mantra is: *Namaḥ samantabuddhānāṃ, ajitaṃjaya sarvasattvāśayānugata svāhā.* [178 = 22]

"Then, with the previous seal as it is, insert the two thumbs in between [the palms]: this is called the seal of Ākāśagarbha. The mantra is: *Namaḥ samantabuddhānāṃ, ākāśasamatānugata vicitrāmbaradhara svāhā.* [179 = 23]

"Then, with the previous seal as it is, bend the two ring fingers and two little fingers, insert them in between the palms, and place the two forefingers
26c and middle fingers together: this is the seal of Sarvanīvaraṇaviṣkambhin. The mantra is: *Namaḥ samantabuddhānāṃ, āḥ sattvahitābhyudgata traṃ traṃ raṃ raṃ svāhā.* [180 = 24]

"Place the left and right hands together as before, stretch the five fingers [of both hands] apart, just like a bell, place the thumbs and little fingers together so that they support each other, and form the shape of a lotus flower: this is the seal of Avalokiteśvara. The mantra is: *Namaḥ samantabuddhānāṃ, sarvatathāgatāvalokita karuṇāmaya ra ra ra hūṃ jaḥ svāhā.* [181 = 25]

"Form the hollow hand-clasp with the left and right hands as before, just like an unopened lotus: this is the seal of Mahāsthāmaprāpta. The mantra is: *Namaḥ samantabuddhānāṃ, jaṃ jaṃ saḥ svāhā.* [182 = 26]

"Make a fist with the left and right hands as before, the five fingers turned inward, raise the two forefingers, just like the point of a needle, and place the two thumbs against them: this is the seal of the honored one Tārā. The

mantra is: *Namaḥ samantabuddhānāṃ, tāre tāriṇi karuṇodbhave svāhā.* (Homage to all Buddhas! Tārā! savioress! you who have risen from compassion! *svāhā*!) [183; cf. 27]

"With the previous seal as it is, raise the two forefingers so that they cross and press against each other: this is the seal of Bhṛkuṭī. The mantra is: *Namaḥ samantabuddhānāṃ, sarvabhayatrāsani hūṃ sphoṭaya svāhā.* [184 = 28]

"[Form] the hollow hand-clasp with the left and right hands as before and insert all the ring fingers and thumbs in between [the palms]: this is the
seal of the honored one Pāṇḍaravāsinī. The mantra is: *Namaḥ samanta-* 27a
buddhānāṃ, tathāgataviṣayasaṃbhave padmamālini svāhā. [185 = 29]

"With the previous seal as it is, bend the two forefingers and place them below the thumbs, separated as if by a grain of wheat: this is the seal of Hayagrīva. The mantra is: *Namaḥ samantabuddhānāṃ, khādaya bhañja sphoṭaya svāhā.* (Homage to all Buddhas! Devour! shatter! rend! *svāhā*!) [186; cf. 30]

"With the seal the same as before, extend the two ring fingers and forefingers, with the remaining [fingers] like a fist: this is the seal of the bodhisattva Kṣitigarbha. The mantra is: *Namaḥ samantabuddhānāṃ, ha ha ha sutanu svāhā.* [187 = 31]

"Next, form the hollow hand-clasp with the left and right hands, intertwine the middle fingers and ring fingers so that they support each other, and place the two forefingers on top of the two thumbs in the shape of hooks, with the remaining [fingers] as before: this is the seal of the holy one Mañjuśrī. The mantra is: *Namaḥ samantabuddhānāṃ, he he kumāra vimuktipathasthita smara smara pratijñāṃ svāhā.* (Homage to all Buddhas! Ho! ho! youth! you who abide on the path to liberation! remember, remember your vow! *svāhā*!) [188; cf. 32]

"Make a fist with the left hand and raise the forefinger in the shape of a hook: this is the hook seal of Jālinīprabha. The mantra is: *Namaḥ samantabuddhānāṃ, he he kumāra māyagata svabhāvasthita svāhā.* (Homage to all Buddhas! Ho! ho! youth! you who have understood illusion! you who abide in intrinsic nature! *svāhā*!) [189]

"With the previous seal as it is, all the fingers [of the left hand] are all bent a little: this is the seal of Vimalaprabha. The mantra is: *Namaḥ samantabuddhānāṃ, he kumāra vicitragatikumāra* [*pratijñā*]*m anusmara svāhā.* (Homage to all Buddhas! Ho! youth! O youth of varied movement! remember your vow! *svāhā*!) [190]

"Make a fist with the right hand as before, place the forefinger and middle finger together as if one, and extend them: this is the sword seal of Keśinī. The mantra is: *Namaḥ samantabuddhānāṃ, he he kumārike dayājñānaṃ*
27b *smara pratijñāṃ svāhā.* (Homage to all Buddhas! Ho! ho! young maiden! remember compassion and knowledge! and your vow! *svāhā*!)[81] [191]

"Make a fist with the right hand as before and extend the middle finger in the shape of a lance: this is the lance seal of Upakeśinī. The mantra is: *Namaḥ samantabuddhānāṃ, bhindayājñānaṃ he kumārike svāhā.* (Homage to all Buddhas! Destroy ignorance! ho! young maiden! *svāhā*!) [192]

"Make a fist with the left hand as before and extend the ring finger and little finger: this is the banner seal of Vasumatī. The mantra is: *Namaḥ samantabuddhānāṃ, he smara jñānaketu svāhā.* (Homage to all Buddhas! Ho! remember! O knowledge-banner! *svāhā*!) [193]

"Make a fist with the right hand and extend the forefinger in the shape of a hook: this is the seal of the young Ākarṣaṇī. The mantra is: *Namaḥ samantabuddhānāṃ, ākarṣaya sarvān kuru ājñāṃ kumārasya svāhā.* (Homage to all Buddhas! Draw in all [beings]! perform the command of the youth [Mañjuśrī]! *svāhā*!) [194]

"Make a fist with the left and right hands as before, extend the two forefingers, and bend the [third] phalanges so that they touch: this is the seal of servants. The mantra is: *Namaḥ samantabuddhānāṃ, āḥ vismayanīye svāhā.* (Homage to all Buddhas! *Āḥ*! O amazing one! *svāhā*!) [195]

"Make a fist with the left and right hands as before, extend the middle fingers, and bend the third phalanges: this is the *vajra* seal of Kautūhala. The mantra is: *Namaḥ samantabuddhānāṃ, vimaticchedaka svāhā.* (Homage to all Buddhas! O you who sever doubt! *svāhā*!) [196]

"Raise the right arm and form the hand [gesture] of bestowing fearlessness: this is the seal of Abhayaṃdada. The mantra is: *Namaḥ samantabuddhānāṃ, abhayaṃdada svāhā.* (Homage to all Buddhas! O you who bestow fearlessness! *svāhā*!) [197]

"Extend the right hand as before and raise it upward: this is the seal of Apāyaṃjaha. The mantra is: *Namaḥ samantabuddhānāṃ, abhyuddharaṇi*
27c *sattvadhātuṃ svāhā.* (Homage to all Buddhas! O you who deliver the realm of beings! *svāhā*!) [198]

"Cover the heart with the right hand as before: this is the seal of Paritrāṇāśayamati. The mantra is: *Namaḥ samantabuddhānāṃ, he mahāmaha*

smara pratijñāṃ svāhā. (Homage to all Buddhas! Ho! O great among the great! remember your vow! *svāhā*!) [199]

"Make as if to hold a flower with the right hand as before: this is the seal of Mahāmaitryabhyudgata. The mantra is: *Namaḥ samantabuddhānāṃ, svacittodgata svāhā.* (Homage to all Buddhas! O you who have risen from your own mind! *svāhā*!) [200]

"Cover the heart with the right hand as before and slightly bend the middle finger: this is the seal of Karuṇāmṛḍita. The mantra is: *Namaḥ samantabuddhānāṃ, karuṇāmṛḍita svāhā.* (Homage to all Buddhas! O you who are delighted by compassion! *svāhā*!) [201]

"Make the gesture of granting wishes with the right hand as before: this is the seal of Sarvadāhapraśāmin. The mantra is: *Namaḥ samantabuddhānāṃ, he varada varaprāpta svāhā.* (Homage to all Buddhas! Ho! O you who grant wishes! you who have won a boon! *svāhā*!) [202]

"With the right hand as before, [make] a gesture as if holding a *cintāmaṇi* jewel: this is the seal of Acintyamati. The mantra is: *Namaḥ samantabuddhānāṃ, sarvāśāparipūra*[*ka*] *svāhā.* (Homage to all Buddhas! O you who fulfill all wishes! *svāhā*!) [203]

"Make a fist with the left and right hands as before and spread the two middle fingers apart: this is the flag seal of Kṣitigarbha. The mantra is: *Namaḥ samantabuddhānāṃ, ha ha ha vismaye svāhā.* (Homage to all Buddhas! *Ha ha ha*! O wondrous one! *svāhā*!) [204]

"Make a fist with the right hand and extend three fingers (i.e., little, ring, and middle fingers): this is the seal of Ratnākara. The mantra is: *Namaḥ samantabuddhānāṃ, he mahāmaha svāhā.* (Homage to all Buddhas! Ho! O great among the great! *svāhā*!) [205]

"[Make a fist] with the right hand and extend the ring finger: this is the seal of the bodhisattva Ratnapāṇi. The mantra is: *Namaḥ samantabuddhānāṃ,* 28a
ratnodbhava svāhā. (Homage to all Buddhas! O you have risen from a jewel! *svāhā*!) [206]

"With the left and right hands make a hand-clasp [with the two hands] crossed back to back, interlock the thumb of the left hand and the little finger of the right hand, and likewise for the right [hand] on the left [hand]; the remaining [fingers] are like a [three-pronged] *vajra* in appearance: this is the seal of Dharaṇiṃdhara. The mantra is: *Namaḥ samantabuddhānāṃ, dharaṇiṃdhara svāhā.* (Homage to all Buddhas! O you who support the earth! *svāhā*!) [207]

"Make the form of a five-pronged *vajra* lance as before: this is the seal of Ratnamudrāhasta. The mantra is: *Namaḥ samantabuddhānāṃ, ratnanirjāta svāhā.* (Homage to all Buddhas! O you who are born of a jewel! *svāhā*!)[82] [208]

"Then, with this seal, make all the fingers touch each other: this is the seal of Dṛḍhādhyāśaya. The mantra is: *Namaḥ samantabuddhānāṃ, vajrasaṃbhava svāhā.* (Homage to all Buddhas! O you who are born from a *vajra*! *svāhā*!) [209]

"Make the sword [seal] with the two left and right hands as before: this is the seal of the bodhisattva Gaganāmala.[83] The mantra is: *Namaḥ samantabuddhānāṃ, gaganānantagocara svāhā.* (Homage to all Buddhas! O you who have the sky as your infinite field of action! *svāhā*!) [210]

"The wheel seal, as before: this is the seal of Gaganamati. The mantra is: *Namaḥ samantabuddhānāṃ, cakravarti svāhā.* (Homage to all Buddhas! O you who turn the wheel! *svāhā*!) [211]

"The *śaṅkha* seal, as before: this is the seal of Viśuddhamati. The mantra is: *Namaḥ samantabuddhānāṃ, dharmasaṃbhava svāhā.* (Homage to all Buddhas! O you who are born from the Dharma! *svāhā*!) [212]

"The lotus-flower seal, as before: this is the seal of Cāritramati. The mantra is: *Namaḥ samantabuddhānāṃ, padmālaya svāhā.* (Homage to all Buddhas! O lotus receptacle! *svāhā*!) [213]

"The blue lotus-flower seal, the same as before, [with the fingers] spread slightly apart: this is the seal of Sthiramati. The mantra is: *Namaḥ samanta-*
28b *buddhānāṃ, jñānodbhava svāhā.* [214 = 163]

"Clasp the two hands together as before, bend the ring fingers and interlock them in between the palms, turn the two middle fingers and little fingers upward so that they support each other, and extend the forefingers and bend the third phalanges so that they do not touch [the middle fingers] by the equivalent of a grain of wheat: this is the seal of Vajradhara (= Vajrapāṇi). The mantra is: *Namaḥ samantavajrāṇāṃ, caṇḍamahāroṣaṇa hūṃ.* [215 = 33]

"With the seal as before, bend the two thumbs and little fingers and insert them in between the palms: this is the seal of Māmakī. The mantra is: *Namaḥ samantavajrāṇāṃ, triṭ triṭ jayanti svāhā.* [216 = 34]

"As before, the fingers of the left and right hands are crossed back to back and interlaced so that [the fingers of one hand] face their counterparts

[of the other hand]; rotate this and place the thumb of the right hand against the thumb of the left hand: this is the seal of Vajraśṛṅkhalā. The mantra is: *Namaḥ samantavajrāṇāṃ, hūṃ bandha bandha moṭaya moṭaya vajrodbhave sarvatrāpratihate svāhā.* (Homage to all Vajras! *Hūṃ*! bind, bind! crush, crush! O you who have risen from the *vajra*! you who are everywhere unimpeded! *svāhā*!) [217; cf. 35]

"With this seal of Vajraśṛṅkhalā, bend the thumbs a little so that they [appear to] support the forefingers but do not reach them: this is the seal of Krodhacandratilaka. The mantra is: *Namaḥ samantavajrāṇāṃ, hrīḥ hūṃ phaṭ svāhā.* [218 = 36]

"Make a fist with the left and right hands as before and raise the two forefingers erect so that they support each other: this is the seal of Vajrasūcī. The mantra is: *Namaḥ samantavajrāṇāṃ, sarvadharmanirvedhani vajrasūci varade svāhā.* [219 = 37]

"Make a fist with the left and right hands as before and place it at the heart: this is the seal of Vajramuṣṭi. The mantra is: *Namaḥ samantavajrāṇāṃ, sphoṭaya vajrasaṃbhave svāhā.* (Homage to all Vajras! Rend! O you who are born from the *vajra*! *svāhā*!) [220]

"Make a fist with the left hand, raise the arm, and stretch it out; also 28c
make a fist with the right hand and extend the forefinger in a threatening gesture with an appearance of wrath: this is the seal of Aparājita.[84] The mantra is: *Namaḥ samantavajrāṇāṃ, durdharṣa mahāroṣaṇa khādaya sarvāṃ tathāgatājñāṃ kuru svāhā.* (Homage to all Vajras! O Inviolable One [Durdharṣa]! very wrathful one! devour! perform every command of the Tathāgata! *svāhā*!) [221; cf. 70]

"Make a fist with the right hand and hold it while making the gesture of striking: this is the seal of Abhimukha. The mantra is: *Namaḥ samantavajrāṇāṃ, he abhimukha mahāpracaṇḍa khādaya kiṃ cirāyasi samayam anusmara svāhā.* (Homage to all Vajras! Ho! O you who face [Durdharṣa]! you who are very violent! devour! why do you procrastinate? remember your pledge! *svāhā*!) [222; cf. 71]

"The gesture of holding an almsbowl, as before: this is the almsbowl seal of Śākya[muni]. The mantra is: *Namaḥ samantabuddhānāṃ, sarvakleśaniṣūdana sarvadharmavaśitāprāpta gaganasame svāhā.* (Homage to all Buddhas! O you who destroy all defilements! you who have won control over all *dharma*s! you who are equal to the sky! *svāhā*!) [223; cf. 40]

"The seal of Śākya[muni]'s tuft attribute (*ūrṇā*) is as above.

"Then bring the fingertips of the right hand together and place them on the crown [of the head]: this is the seal of all Buddha-Crowns. The mantra is: *Namaḥ samantabuddhānāṃ, vaṃ vaṃ hūṃ hūṃ hūṃ phaṭ svāhā.* (Homage to all Buddhas! *Vaṃ vaṃ hūṃ hūṃ hūṃ phaṭ*! *svāhā*!) [224; cf. 42]

"Make a fist with the left hand, extend the middle finger and forefinger, and place the thumb on top of the little and ring fingers; extend the forefinger and middle finger of the right hand, insert them in the left palm, and again place the thumb on top of the little and ring fingers, just like in the sheath of a sword: this is the seal of Acalanātha.

"The adamantine wisdom seal as before: this is the seal of Trailokyavijaya.

"Clasp the left and right hands together as before, with the little and ring
29a fingers all turned downward; extend the middle fingers with both tips together, bend the two forefingers and place them against the third phalanges [of the middle fingers], and put the thumbs side by side in the shape of three eyes: this is the seal of the Tathāgata's Crown, the mother of buddhas and bodhisattvas.

"Next, turn the left hand over and extend [the fingers], make a fist with the right hand, and raise the forefinger [up against the palm of the left hand] so that it is like a parasol in shape: this is the seal of Sitātapatroṣṇīṣa.

"The sword seal as before: this is the seal of Jayoṣṇīṣa.

"The wheel seal as before: this is the seal of Vijayoṣṇīṣa.

"As with the previous hook seal, make a fist with the right hand and raise the forefinger, bending it a little: this is the seal of Vikiraṇoṣṇīṣa.

"The Buddha-Crown seal as before: this is the seal of Tejorāśyuṣṇīṣa.

"The lotus-flower seal as before: this is the seal of Abhyudgatoṣṇīṣa.

"The *śaṅkha* seal as before: this is the seal of Anantasvaraghoṣoṣṇīṣa.

"Make a fist with the right hand and place it between the eyebrows: this is the *cintāmaṇi,* the seal of Ūrṇā.

"The Buddha-Crown seal as before: this is the seal of Buddhalocanā. However, there is a slight difference in that it has the mark of a *vajra.*

"The right hand rests on the heart, as if holding a lotus flower; stretch the left arm straight up, and extend the five fingers upward and apart, turned outward: this is the seal of Aparājita.

"Make a fist with the left and right hands turned inward, turn the two thumbs upward, and bend them like a mouth: this is the seal of Aparājitā.

"Support the cheek with the right hand: this is the seal of Īśvara.

"Then, with this seal, twist the forefinger and middle finger around and stretch them: this is the seal of Samantakusuma.

"With the same seal as before, place the thumb in the palm: this is the seal of Raśmimālin.

"With the same seal as before, make the gesture of holding a flower with the thumb and forefinger: this is the seal of Manojava.

"Add the thumb to the ring finger of the right hand, stretch the forefinger, middle finger and little finger all apart, and cover the ear: this is the seal of Svaraviśruti.

"Clasp the left and right hands together, with the two thumbs bent around 29b
in a circular fashion and the remaining four fingers also like this: this is called the seal of Pṛthivī.

"Make the gesture of bestowing fearlessness with the right hand as before and put the thumb in the palm: this is the seal for invoking Agni.

"Then, with the gesture of bestowing fearlessness, support the second phalanx of the ring finger with the thumb: this is the seal of all seers. Use it as appropriate in their proper order.

"Clasp the left and right hands together as before and insert the forefingers and little fingers in between the palms, with the remaining [fingers] all turned upward: this is the *daṇḍa* (staff) seal of Yama.

"Turn the right hand downward, just like a *ghaṇṭā:* this is the bell seal of Yama's consort (Yamī).

"Make a fist with the left hand and extend the forefinger and middle finger: this is the seal of Kālarātri.

"Then, with this seal, also bend the forefinger: this is the lance seal of Rudra['s consort] (Rudrāṇī).

"With the previous seal make the gesture of holding a lotus flower: this is the seal of Brahmā's spell-consort (Brahmāṇī).

"With the previous seal bend the forefinger and place it against the back of the third phalanx of the middle finger: this is the *śakti* (lance) seal of Kaumārī.

"Then, with this seal, place the forefinger on top of the thumb: this is the wheel seal of Nārāyaṇa's queen consort (Nārāyaṇī).

"Make a fist with the left hand and make the thumb stand straight up: this is the hammer seal of Yama's Seven Mothers.

"Turn the left hand upward, as if holding a *kapāla* (skull): this is the seal of Cāmuṇḍā.

"The *khaḍga* seal as before: this is the sword seal of Nairṛti.

"The wheel seal as before, making it with the left hand: this is the wheel seal of Nārāyaṇa.

"Turn the left and right hands over, adding the left to the right: these are the two cloud seals of Nandopananda (Nanda and Upananda).

"Extend the left hand as before and add the thumb to the little finger: this is the trident seal of Śaṃkara.

"Extend the left hand as before, with the thumb and little finger supporting each other: this is the seal of Śaṃkara's wife (Śaṃkarī).

"Then, with this seal, extend the three [other] fingers straight: this is the seal of Śaṃkara's consort (Umā).

"With the left hand make the gesture of holding a lotus flower: this is the seal of Brahmā.

29c "Visualize [the lotus of the previous seal] as being immaculate white: this is the seal of Candra.

"Display a hand-clasp with the left and right hands, bend the thumbs, and place them alongside the ring fingers: this is the carriage seal of Āditya.

"Put the right and left hands together and turn the little fingers and forefingers inward, with the ring and middle fingers supporting each other like a bow: this is the seal of Jayā and Vijayā.

"The banner seal as before: this is the seal of Vāyu.

"Turn the left hand upward and place it at the navel, and move the right hand, with the thumb and forefinger supporting each other and facing the body, as if playing music: this is the *vīṇā* (lute) seal of Sarasvatī.

"The noose seal as before: this is the seal of *nāga*s.

"The seal of Sarasvatī as before, with the forefinger [of the right hand] bent and crossed over the thumb: this is the seal of all *asura*s. The mantra is: *Namaḥ samantabuddhānāṃ, garalayaṃ svāhā.* (Homage to all Buddhas! Absorption of poison, *svāhā*!) [225]

"Make a fist [with both hands] turned inward and extend the ring fingers: this is the seal of *gandharva*s. The mantra is: *Namaḥ samantabuddhānāṃ, viśuddhasvaravāhini svāhā.* (Homage to all Buddhas! O you who convey pure sounds! *svāhā*!) [226]

"Then, with this seal, bend the forefingers: this is the seal of all *yakṣa*s. The mantra is: *Namaḥ samantabuddhānāṃ, yakṣeśvara svāhā.* (Homage to all Buddhas! O lord of *yakṣa*s! *svāhā*!) [227]

"Then, with this seal, the thumbs and little fingers support each other and the middle [fingers] and fore[fingers] are extended: this is the seal of *yakṣiṇī*s. The mantra is: *Namaḥ samantabuddhānāṃ, yakṣavidyādhari svāhā.* [228 = 133]

"Make a fist [with both hands] turned inward and extend the middle fingers: this is the seal of *piśāca*s. The mantra is: *Namaḥ samantabuddhānāṃ, piśācagati svāhā.* (Homage to all Buddhas! O you who are in the state of *piśāca*s! *svāhā*!) [229]

"Modify [the previous seal] and bend the middle fingers: this is the seal of *piśācī*s. The mantra is: *Namaḥ samantabuddhānāṃ, pici pici svāhā.* (Homage to all Buddhas! *Pici pici*! *svāhā*!) [230; cf. 134]

"Clasp the left and right hands together as before and raise the thumbs 30a
erect side by side: this is the seal of all planets. The mantra is: *Namaḥ samanta-buddhānāṃ, grahaiśvaryaprāpta jyoti*[*r*]*maya svāhā.* (Homage to all Buddhas! O you who have won dominion over the planets! you who are formed of light! *svāhā*!) [231]

"Next, with this seal, the thumbs and middle fingers are intercrossed: this is the seal of all lunar mansions. The mantra is: *Namaḥ samanta-buddhānāṃ, nakṣatranirnādaniye svāhā.* (Homage to all Buddhas! For you of the lunar mansions who shout out, *svāhā*!) [232]

"Then, with this seal, bend the two ring fingers and insert them in between the palms: this is the seal of *rākṣasa*s. The mantra is: *Namaḥ samanta-buddhānāṃ, rākṣasādhipataye svāhā.* [233 = 50]

"Extend the left hand, cover the mouth with it, and touch it with the *jihva* (tongue): this is the seal of *ḍākinī*s. The mantra is: *Namaḥ samanta-buddhānāṃ, hrīḥ haḥ.* [234 = 132]

"Lord of Mysteries, the Tathāgata's seals headed by these are born of the Tathāgata's faith-and-understanding. They are equivalent to the insignia of a bodhisattva, and their number is immeasurable. Furthermore, Lord of Mysteries, you should know that [the activities of] the limbs too, in motion or at rest, are all mystic seals, and you should know that the many utterances made by the tongue are all mantras. Therefore, Lord of Mysteries, bodhisattvas

cultivating bodhisattva practices via the gateway of mantras should, after having generated the *bodhi*-mind, abide in the stage of the Tathāgata and [only then] draw a *maṇḍala.* If they do otherwise, it is tantamount to slandering buddhas and bodhisattvas, and they will transgress the *samaya* and certainly fall into an evil destiny."

[*End of*] *Fascicle Four of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Five 30b

Chapter X

The Wheel of Letters

Thereupon the Bhagavān Vairocana addressed the *vajradhara* Lord of Mysteries, saying, "Listen attentively, Lord of Mysteries! There is an all-pervading gateway to the Dharma, and if, Lord of Mysteries, a bodhisattva dwells in these letter-gateways, all his undertakings will be completely successful.

Namaḥ samantabuddhānāṃ, a. [235 = 73]

Namaḥ samantabuddhānāṃ, sa. (Homage to all Buddhas! *Sa*!) [236]

Namaḥ samantavajrāṇāṃ, va. (Homage to all Vajras! *Va*!) [237]

Ka kha ga gha, ca cha ja jha, ṭa ṭha ḍa ḍha, ta tha da dha, pa pha ba bha, ya ra la va, śa ṣa sa ha, kṣa. <*The above represent the first vowel* (i.e., *-a*) *and are all in the rising tone; pronounce them short.*>

Namaḥ samantabuddhānāṃ, ā. [238 = 74]

Namaḥ samantabuddhānāṃ, sā. (Homage to all Buddhas! *Sā*!) [239]

Namaḥ samantavajrāṇāṃ, vā. (Homage to all Vajras! *Vā*!) [240]

Kā khā gā ghā, cā chā jā jhā, ṭā ṭhā ḍā ḍhā, tā thā dā dhā, pā phā bā bhā, yā rā lā vā, śā ṣā sā hā, kṣā. <*The above represent the first vowel and are all in the departing tone; pronounce them long.*>

Namaḥ samantabuddhānāṃ, aṃ. [241 = 75]

Namaḥ samantabuddhānāṃ, saṃ. [242 = 89]

Namaḥ samantavajrāṇāṃ, vaṃ. (Homage to all Vajras! *Vaṃ*!) [243]

Kaṃ khaṃ gaṃ ghaṃ, caṃ chaṃ jaṃ jhaṃ, ṭaṃ ṭhaṃ ḍaṃ ḍhaṃ, taṃ thaṃ daṃ dhaṃ, paṃ phaṃ baṃ bhaṃ, yaṃ raṃ laṃ vaṃ, śaṃ ṣaṃ saṃ haṃ, kṣaṃ. <These nasalized syllables all have the first vowel; pronounce them with their proper sound.>

Namaḥ samantabuddhānāṃ, aḥ. [244 = 76]

30c *Namaḥ samantabuddhānāṃ, saḥ.* [245 = 80]

Namaḥ samantavajrāṇāṃ, vaḥ. [246 = 81]

Kaḥ khaḥ gaḥ ghaḥ, caḥ chaḥ jaḥ jhaḥ, ṭaḥ ṭhaḥ ḍaḥ ḍhaḥ, taḥ thaḥ daḥ dhaḥ, paḥ phaḥ baḥ bhaḥ, yaḥ raḥ laḥ vaḥ, śaḥ ṣaḥ saḥ haḥ, kṣaḥ. <These all have the first vowel; pronounce them with the entering tone.>

I ī u ū ṛ ṝ ḷ ḹ e ai o au.

Ṅa ña ṇa na ma, ṅā ñā ṇā nā mā, ṅaṃ ñaṃ ṇaṃ naṃ maṃ, ṅaḥ ñaḥ ṇaḥ naḥ maḥ.

"Lord of Mysteries, the path of these letter-gateways is a gateway to the Dharma involving skill [in these letters], whereby one progressively comes to abide in the mantra path; it is empowered by the supernatural power of all Tathāgatas, one will [thereby] fully comprehend the path of the Perfectly All-knowing One, and it represents the dance of bodhisattva practices. The World-honored Buddhas of the past, future, and present have taught it, will teach it, and are now teaching it. Lord of Mysteries, as I now survey buddha fields everywhere, there is none where I do not see this all-pervading gateway to the Dharma, nor is there any among the Tathāgatas who does not proclaim it. Therefore, Lord of Mysteries, if they wish to understand [mantra rites], bodhisattvas cultivating bodhisattva practices via the gateway of mantras should diligently train in this all-pervading gateway to the Dharma.

"If one adds initials, medials, and finals to *ka, ca, ṭa, ta,* and *pa* and thereby enters the varieties of mental equipoise, one will spontaneously attain the *bodhi*-mind, practice, the accomplishment of full and perfect awakening, and *parinirvāṇa.* These letter-gateways explained [above], when combined with

ritual instructions for mantras, may be accompanied by initials, medials, and finals. If a *mantrin* knows this, he will obtain mastery according to [the inclinations of] his mind. He should employ every single one of these phrases with resolve, and if he understands them with intelligence, he will be granted an unsurpassed and special state. In this way does the wheel of letters revolve from a single wheel. On account of having understood this, the *mantrin* will always illuminate the world like the World-honored One Vairocana and turn the Dharma wheel."

Chapter XI

The Secret *Maṇḍala*

Thereupon the Bhagavān Vairocana surveyed the entire Dharma realm with 31a
the eyes of a Tathāgata and entered the *kośa* (treasury) of the Dharma realm, the *samādhi* "Treasury of the Adornments of Equality" with the Tathāgata's [lionlike] resolute speed, in order to manifest the inexhaustible adornments of the Dharma realm and in order to deliver realms of beings without remainder with this gateway of mantra practices and fulfill his original vow. Then, while in *samādhi,* the Buddha emitted throughout these inexhaustible realms of beings and from a multitude of vocal gateways sounds according to their kind, [sounds that] in accordance with their own nature [conformed with] their maturation of karma and [re]birth, their receiving of results and retribution, colors and shapes, various languages, and what they thought in their minds, and he expounded the Dharma for them, causing all beings to all obtain joy. Furthermore, from every single pore there emerged additional bodies of the Dharma realm, and after they had appeared, commensurate with empty space, they expounded throughout immeasurable world-systems and with the verbal manifestation of the Dharma realm consisting of a single sound the verses on generation of the Tathāgata.

It produces in forms according to their kind the *dharma*-marks
of *dharma*s,
Buddhas, *śrāvaka*s, world-saving *pratyekabuddha*s,
Multitudes of striving and heroic bodhisattvas, and likewise the
honored among humans;[85]
Beings and the physical world are established in succession,
And *dharma*s that are born, abide, and so on are forever produced
in this manner.
On account of their being endowed with wisdom and expedient
means, they are free from ignorance and doubt,

And because they have observed this path, the Perfectly All-knowing Ones teach [thus].

Then the body of the Tathāgata born of the Dharma realm completely filled the entire Dharma realm with clouds of transformations of his own physical manifestation. The World-honored One Vairocana, in the mere time it takes to generate a thought, emitted immeasurable buddhas from his pores, and after they had been empowered one after another, they again entered the palace of the Dharma realm.

At this the World-honored One Vairocana again addressed the *vajradhara* Lord of Mysteries, saying, "Lord of Mysteries, there are instances in which the positions, seed[-syllables], and insignia of the holy deities of the *maṇḍala* are set up [on the person of the practitioner]. You should listen attentively and consider it carefully as I now explain."

The *vajradhara* Lord of Mysteries said, "So be it, World-honored One. I am eager to listen."

Then the Bhagavān spoke in verse:

The *mantrin* first situates circular altars (*maṇḍala*s) in his own body:
From the feet to the navel constitutes a great *vajra* circle;
From here to the heart he should imagine a water circle;
Above the water circle is a fire circle, and above the fire circle is a wind circle.[86]
Then he should keep in mind the ground and draw the various images.

31b Then Vajrapāṇi rose to the stage of the body, speech, and mind of the World-honored One Vairocana; observing that [all] *dharma*s are equal, he thought of future beings, and in order to sever all doubts he uttered the great king of mantras: *Namaḥ samantabuddhānāṃ asamāptadharmadhātugatiṃ gatānāṃ, sarvathā āṃ khāṃ aṃ aḥ saṃ saḥ haṃ haḥ raṃ raḥ vaṃ vaḥ svāhā, hūṃ raṃ raḥ hra haḥ svāhā, raṃ raḥ svāhā.* (Homage to all Buddhas who have gone to the state of the unending Dharma realm! In every way *āṃ khāṃ aṃ aḥ saṃ saḥ haṃ haḥ raṃ raḥ vaṃ vaḥ svāhā*! *hūṃ raṃ raḥ hra haḥ svāhā*! *raṃ raḥ svāhā*!) [247]

When the *vajradhara* Lord of Mysteries had finished uttering this king of mantras, all Tathāgatas dwelling in world-systems in the ten directions each extended their right hand and caressed the *vajradhara*'s head, and with

exclamations of applause they praised him, saying, "Excellent, excellent, Son of the Buddha! You have ascended to the stage of the body, speech, and mind of the World-honored One Vairocana, and out of a desire to illumine bodhisattvas everywhere dwelling in the mantra path of equality you have uttered this king of mantras. Why? The World-honored One Vairocana, worthy [of worship] and perfectly and fully awakened, when seated on the *bodhi*-seat observed the Dharma realm with [these] twelve syllables and vanquished the four demons. These [syllables] born of the Dharma realm flowed forth from three places [in his body] and destroyed the hosts of the army of the heavenly demon (i.e., Pāpīyas). Then he obtained the equality of the body, speech, and mind of a World-honored One, the measure of his body being identical with that of empty space and likewise the measure of his speech and mind. He attained the arising of boundless knowledge, became sovereign over all *dharma*s, and expounded the Dharma, namely, this twelve-syllable king of mantras. Son of the Buddha, because you have now realized the equal body, speech, and mind of the World-honored One Vairocana, you will be recognized by all as being identical to a perfectly all-knowing one."

They then spoke these verses:

> You have asked the omniscient Vairocana, the Honored One who is perfectly awakened,
> About the supreme mantra practices, and he will explain the ritual instructions.
> In former times we awakened wondrous *bodhi* by this means,
> Revealed all *dharma*s, and caused [others] to reach nirvana.
> The buddhas presently in realms in the ten directions have all realized this.

Then Vajrapāni, endowed with virtue, rejoiced greatly in his heart and, empowered by the awesome divinity of the buddhas, he spoke these verses:

> This Dharma is never exhausted, has no own-nature, and does not abide [in one place];
> It is liberated from karma and [re]birth, and is the same as the Perfectly All-knowing One.
> The expedient means of world-saviors operating in accordance with their vows of compassion, 31c

I have come to understand unborn knowledge, that the characteristics
of *dharma*s are thus.

Then the *vajradhara* Lord of Mysteries again spoke some *udāna* verses, asking the World-honored One Vairocana to resolve for the sake of beings in future ages any doubts concerning this great *maṇḍala* “Born of the Matrix of Great Compassion.”

“You have severed all doubts, your [all-]faceted knowledge is free
from torments,
And for the sake of beings I beg leave to ask questions of you,
the Guiding Teacher.
Please explain, Great Muni, what is to be done first in the *maṇḍala.*
How many [kinds of] *ācārya*s are there, and how many kinds
of disciples?
How does one recognize the characteristics of the site? And how
does one select and prepare it?
How should one purify it? How does one make it firm
And purify the disciples?—I beg the Guiding Teacher to explain.
What are the signs that they have been purified? With what does
one perform protection?
How does one empower the site? Which of the [ritual] deeds
comes first?
How many *sūtra*s (cords) are there? How does one demarcate
the site?
How many kinds of offerings does one make? What are the flowers,
incense, and so on?
To whom should one offer these flowers and likewise incense?
How should one make offerings, and with which flowers and
incense?
Which rites are used for food [offerings] and *homa* respectively?
And the seats of the holy divinities—I beg you to explain the
instructions for them.
Please elaborate in due order on the color and form of their physical
appearance,
On the mystic seals of the honored ones, and on the seats laid out
for them.

Why are they called “seals”? From where do these seals arise?
Again, how many kinds of consecration are there? How many *samaya*s are there?
For how long does the *mantrin* diligently cultivate mantra practices
To complete the bodhisattva path? How does he see the truth?
How many kinds of *siddhi* are there? And times of accomplishment?
How does one rise up into the open sky? What is the secrecy (i.e., invisibility) of the body?
[How] does one achieve a divine body without forsaking this body?
Again, from where do various [supernatural] transformations arise? 32a
The bad omens that appear because of the sun, moon, fire, directions,
Planets, lunar mansions, stars, and divisions of time, as well as the sufferings experienced in birth-and-death—
How does one prevent them from occurring and, once they have occurred, completely eliminate them?
And [how] is one able to constantly serve the buddhas, honored among two-legged beings?
How many kinds of *homa* fires are there? And with how many deeds does one increase their potency?
I but beg the Guiding Teacher to explain the different natures of the buddhas.
The results and their number and measure and the special *samādhi*s
Of world-systems without remainder and supramundane [realms]—
Where does their maturation lie, and why do they not maturate?
Again, how much time will elapse before one obtains liberation from karma and [re]birth?”
The World-honored One, perfectly awakened, omniscient, and free from torments,
Addressed Vajrapāṇi, saying, “Excellent, Great Striving Hero!
The secret *maṇḍala,* with the positions of the holy divinities fixed,
Born from the root of great compassion, the unsurpassed Mahayana,
Is the supreme secret of the buddhas. In accordance with your questions,
Vajradhara of great power, I shall now explain in brief.
You should listen attentively, Son of the Buddha, to the initial deeds [to be performed] in the *maṇḍala*.

The very powerful *vidyārāja,*[87] born of twelve component syllables,
Should be recited at the very start while dwelling in one's own *samādhi,*
And comprehending the path of *yoga,* one performs the various deeds.
There are two [kinds of] *ācārya*s, who have [both] mastered seals and mantras;
Their characteristics are likewise divided into the profound and the superficial.
[The former] are familiar with the profound and extensive meanings [of the teachings] and confer them on those to whom they may be transmitted;
They are the eldest sons of the Perfectly Awakened Ones and are far removed from worldly pleasures.
The second seeks the present world and is deeply attached to delusory objects of cognition;
Mundane *maṇḍala*s are all made for them,
And they have been consecrated and had the teachings transmitted to them by the buddhas, honored among two-legged beings.
Four kinds of disciples are explained, owing to distinctions between the ready and the unready:
32b One is those who are ready to recite, and there are those who are not ready, those who are both, and those who are neither;
He who possesses all characteristics is described by the Buddha as a close disciple.
First know the characteristics of the site, that is to say, the mind-ground;
I have already explained its purification: practice those deeds as before.
If it is free from faults, there is nothing to fear in the mind-ground,
And it will [then] achieve true purity and be free from all faults.
Dwelling firmly in this knowledge, one will see one's own *saṃbodhi;*
If one does otherwise, one will not be able to purify the site.
If the practitioner purifies the site while dwelling in false differentiation,
Lord of Mysteries, he is not purifying it because he is dissociated from the *bodhi*-mind.

Therefore, one must abandon differentiation before purifying
any site.
I have explained in full about *maṇḍala*s in the ritual instructions,
And the things that come first among them are not understood by
the stupid:
They will not be called enlightened in the world, nor will they be
omniscient,
And they will be unable to abandon differentiation, the cause of
sufferings.
[The *ācārya*] should purify the *bodhi*-mind for the disciple
And protect him with Acalanātha or by using Trailokyavijaya.
If the disciple is not swayed by false attachment,
He will accomplish supreme and perfect awakening, unsullied like
empty space.
The initial empowering of this site is based on the buddhas' teachings,
And the second on freedom of the mind, which is found only here
and not in other teachings.
The four kinds of *sūtra*s [of which the marking cord is made] are,
namely, white, yellow, red, and black;
What should be thought of as the fifth is, namely, the color of
empty space.
[First,] holding [the cord] level in midair, one demarcates the
maṇḍala [visualized in the air];
Second, one holds a [second] cord and lays it out on the ground of
the ritual site.
The seats of all Tathāgatas and those of the wise sons of the buddhas
Are wondrous lotus flowers pleasing to the mind, praised as
auspicious by the world at large.
As for *pratyekabuddha*s and *śrāvaka*s, that is to say, those of
[one-]sided knowledge,
One should know that the seats laid out for them are the leaves of
lotuses and blue lotuses.
For heavenly divinities of mundane realms, foremost among whom 32c
are Brahmā and his hosts,
There is the red-colored *padma* flower, praised as the king of seats.

As for those below these [gods], mindfully place them as appropriate in their sections of the site.
There are four kinds of worship, namely, making obeisance with palms clasped together,
Also kindness and compassion, flowers and incense as given by the world at large,
And flowers [mentally] generated from one's hands, and these one offers up to the world-saviors.
Binding the seal 'birth from [all the Tathāgata's] limbs,' one observes the *bodhi*-mind,
And to each of the Tathāgatas and the sons born of them,
With these flawless flowers, fragrant and radiant,
And the Dharma realm having become an [enormous] king of trees, one makes offerings, to the honored among humans.
Empowered with mantras and freely controlled by *samādhi,*
Clouds wondrous and vast arise in the Dharma realm,
And from them flowers always rain down everywhere in front of the buddhas.
For the other mundane gods one should also scatter these flowers,
And when offering them up, conform with their own mantras and their nature and type.
In this manner unguent and so on should also accord with what is appropriate.
Hold [the tips of] the thumb and ring finger together: this is called the auspicious seal.
The flowers and so on to be offered up should be brought to one's chest and [then] offered;
In the case of mundane heavenly divinities, one should know that they are [held] level with the navel.
Alternatively, with the adamantine fist seal or again with the lotus-flower garland [seal],
[Hold the offering] up in the air and offer it to the guiding teachers, world-saviors,
And through to the mundane gods, each in their proper order.
There are two kinds of *homa,* namely, internal and external:

One obtains liberation from karma and [re]birth, and there is also the arising of sprouts and seeds [of awakening].
Because it is able to burn away karma, it is called 'internal *homa.*'
For external use there are three positions (i.e., practitioner, hearth, and deity), and these three positions dwell within [each of] the three.
Accomplishing the path of the three actions[88] is the excellent mundane *homa.*
Whoever does otherwise does not comprehend the deeds of *homa;*
Ignorant, he will not obtain any results, having forsaken mantra knowledge.
Mantras of the Tathāgata Family and those uttered by Perfectly Awakened Ones 33a
Should be known to be white and yellow, and those of Vajra[pāṇi] are multicolored;
The mantras of Avalokiteśvara are pure white, and they change according to the [ritual] deed.
[The altar] is doubly square everywhere [in the center and on the perimeter] or, in order, circular,
And likewise its shape is described as a triangle or a semilunar disc.
First one should know the physical forms [of the deities]: they have, namely, male or female bodies.
Moreover, in all places and in accordance with the form and color of their type,
They are born of inconceivable knowledge, and therefore they are inconceivable.
There are distinctions in conformity with things, but knowledge and the realization of knowledge are always one.
One should know that the extensiveness of one's mind constitutes their measure,
And so too is it for the seats and seals and also the heavenly divinities.
From that same place whence buddhas are born seals are similarly born,
And with these seals born of the Dharma [the *ācārya*] seals his disciples.

Therefore, it is taught in brief that the Dharma realm uses these (i.e., seals) as its insignia.
There are three kinds of consecration—listen wholeheartedly, Son of the Buddha!
The expedient means with secret seals is dissociated from [other] actions;
It is called the first excellent method, and one is consecrated by the Tathāgata.
That which is called the second gives rise to the performance of many [ritual] deeds.
The third is conferred by the mind and is completelydissociated from time and place;
In order to please the honored [*ācārya*], one should perform it as explained,
And one will be consecrated directly by the Buddha: this is the most excellent.
The Perfectly Awakened One has explained in brief five kinds of *samaya.*
The first is possessing the *samaya* on seeing a *maṇḍala;*
Words of truth (i.e., mantras) are not yet transmitted, nor are mystic seals conferred.
The second *samaya* is entering and looking at the assembly of holy divinities.
In the third, complete with altar and seals, one practices wondrous actions in accordance with the teachings.
Next, [the *ācārya* grants] permission to transmit the teachings, and this is described as possessing the [fourth] *samaya.*
Although one may possess [knowledge of] seals and the positions [of the deities] in the altar as explained in the teachings,
So long as one has not obtained the consecration of the mind, secret wisdom does not arise.
33b Therefore, in the center of the secret ritual site the *mantrin,*
Possessing the fifth pledge (*samaya*), should be consecrated in accordance with the rules.

One should know that anything other than this is not called *samaya.*
If, well abiding [in the precepts] and meditating on the mind,
the *mantrin* awakens to the mind
Without apprehending the three loci,[89] he is described as a bodhisattva.
Having attained the practice of meditating without any object, he
benefits beings with expedient means
In order to plant the roots of goodness, and therefore he is called
honored among humans.
In *dharma*s originally quiescent and always without own-nature,
He rests like [Mount] Sume[ru]: this is called seeing the truth.
This emptiness corresponds to the apex of reality, and it is not
false words;
What is seen [by him] is like [that which is seen by] the Buddha,
and previous buddhas have [also] seen thus.
The *siddhi* of attaining the *bodhi*-mind is quite unsurpassed;
Apart from this, there is a fivefold distinction among the *siddhi*s:
That is to say, entry into the cultivation of practice, advancing up
through the stages,
The five mundane supernatural faculties, [the state of] buddhas,
and [the state of] *pratyekabuddha*s and so on.
If one practices unceasingly until the continuum of the mind is pure,
Causing that which has not yet matured to maturate, it is then that
siddhi is accomplished.
In that single moment of time, pure action and the mind are both
identical,
And the *mantrin* will achieve the arising of *siddhi* at will:
He ascends into the sky through *siddhi* like one who is unafraid
of illusions;
His ensorcellments by means of the net of magical arts are like
Indra's net;
Just like all the people in a *gandharva* city (i.e., mirage),
So too is the secrecy (i.e., invisibility) of his body, being neither
of the body nor of consciousness.
Again, just as in a dream while asleep one may visit the palaces
of the gods

Without forsaking this body and without [actually] going there,
So too in yogic dreams, for him who dwells in mantra practices,
His physical appearance born of meritorious actions is like a rainbow.
The wish-fulfilling gem of mantras is born of mind, speech, and body,
And it causes many things to rain down as desired without any thoughts of differentiation.
33c Just as empty space in the ten directions is dissociated from conditioned formations,
So too is the *mantrin* undefiled by any differentiated formations.
Realizing that there is only thought, he observes everything in this manner,
And then the *mantrin* rejoices together with the buddhas.
The Perfectly Awakened One, honored among two-legged beings, has described two kinds of *homa,*
That is to say, internal and external, and increasing the potency [of offerings] is also like this.
Having examined the special types and natures of the deities, one should recognize them.
I shall now explain the limited measure of the mantras of mundane [gods].
In the case of heavenly divinities known by many, such as the blessed Īśvara,
The spells uttered by them, as well as the seals of the very powerful ones,
All have results in the present world, and therefore it is taught that they have a certain measure.
Even though [results] are accomplished, they are not enduring and are all characterized by birth and extinction.
Mantras of the supramundane are unproduced and originally unborn;
Karma and [re]birth are completely severed, and, victorious, they are dissociated from the three faults.[90]
I shall [now] explain the measure of the mantras of unicornlike [*pratyekabuddha*s,] without a teacher,
And of the multitudes of the Buddha's *śrāvaka*s and of bodhisattvas:
They transcend the three ages and arise from many conditions,

And their results, visible and invisible, are born of mind, speech, and body.
The results and their span circulated in the world are for one eon;
The mantras taught by the Perfectly Awakened One go beyond numbers of eons.
The *samādhi*s of the Great Seer, perfectly awakened, and of the multitudes of the Buddha's sons
Are pure and dissociated from thought; those that are associated with thought are mundane.
In the acquisition of results through action, there is maturation and a time for maturation;
If one achieves *siddhi,* one performs actions freely.
Because the mind has no own-nature, it is far removed from cause and result,
And liberated from karma and [re]birth, one's birth is commensurate with empty space.

"Again, Lord of Mysteries, listen attentively! The mystic seals,[91] the appearance [of the deities], the layout of the positions of the holy divinities, the actual manifestation of their awesome efficacy, and the goals of their *samādhi*s—these five are the practices of the empty space of the Dharma realm whereby buddhas of former times accomplished *bodhi,* and their original vow was to liberate realms of beings without remainder out of a desire 34a
to benefit and make happy those bodhisattvas cultivating bodhisattva practices via the gateway of mantras."

Vajrapāṇi said, "So be it, World-honored One. I am eager to listen."

Then the Bhagavān spoke in verse:

First, the layout of the *maṇḍala* of the Perfectly Awakened One,
That born of the matrix of great compassion, the [most] secret of secrets,
As well as immeasurable mundane and supramundane *maṇḍala*s—
All the figures for these I shall explain in proper order. Be sure to listen.
[The *maṇḍala*] is square all around, with one entrance and a passageway;

It is adorned right around with *vajra* seals, and in the center is a
karma-*vajra* (crossed *vajra*),
On top of which is a wondrous lotus flower, open and containing
seeds.
On it is the seal of a great lotus, adorned with great dots of emptiness;
Its eight petals are perfectly arranged and lovely, with stamens.
The syllables born of the twelve-limbed [mantra][92] are [placed] right
around the inside of the flowery pedestal,
On top of which [sits] the Guiding Teacher and Perfectly Awakened
One, honored among two-legged beings,
Himself surrounded by attendants on eight *maṇḍala*s.[93]
You should know that this is foremost, the *maṇḍala* "Born of
Compassion."
From this there emanate the [other] altars (i.e., *maṇḍala*s), each in
accordance with their own teachings,
Together with [ritual] deeds, shapes, *siddhi,* and installation of the
Buddha's sons (i.e., deities).
Next, Lord of Mysteries, the Tathāgata's *maṇḍala*
Is [circular] like a clear round moon, manifesting the color of a
śaṅkha within.
The triangle of all buddhas is on a white lotus flower [in
the center],
Marked with dots of emptiness and surrounded by *vajra* seals.
From the mantra-lord (i.e., the central deity) light rays are emitted
all around,
And without any doubt they issue forth everywhere.
Next, Lord of Mysteries, to the secret *maṇḍala*
Of Avalokiteśvara listen singlemindedly, O Son of the Buddha.
It has the appearance of a square right around, with an auspicious
śaṅkha in the center,
Which puts forth a *padma* flower, open and containing seeds.
Above, adamantine wisdom is represented [by a *vajra*], which bears
the seal of a great lotus,
34b Arrayed with seed[-syllables], skillfully made to represent his
seed[-syllables].

Tārā, Bhṛkuṭī, and the honored one Pāṇḍaravāsinī,
The *vidyārājñī* Bhogavatī and Mahāsthāmaprāpta,
Auspicious ones and servants are all in the *maṇḍala*.
For the seals of these who have obtained mastery, make their insignia especially fine.
Hayagrīva resides in a triangle as prescribed,
Surrounded by the *maṇḍala*s [of his attendants], imposingly fine, like the first light of day,
Which he of skillful wisdom should install beside the *vidyārāja* (i.e., Hayagrīva).
Next, Lord of Mysteries, I shall now explain the second altar:
It has the appearance of a perfect square and is surrounded by *vajra* seals;
It is all a fine golden color, with a lotus flower laid out in the center.
In the center [of the flower] a *kalaśa* (flask) appears, its lucent color like that of a clear moon,
And it is encircled by large dots of emptiness, with which it is adorned.
On top [of the flask] there is displayed the seal of great wind (i.e., a half moon), overcast [in color] like dark clouds;
It has the appearance of a waving banner and is marked with a dot of emptiness.
Above, it produces fierce flames, like the fire of the [fire] calamity [at the end] of an eon,
Made triangular in shape, and surrounded by triangles.
It is encircled right around with a wreath of rays, the color of early morning sunlight.
Within it is a *padma,* dark red like the fire [at the end] of an eon,
And a *vajra* seal on top scatters forth fiery radiance;
It has the excellent seed-syllable with the sound of the letter *Hūṃ.*
Previous buddhas have explained this rite, the *maṇḍala* of [you,] the Striving Hero.
The mother of the [Vajra] Family (Māmakī), [Vajra]śṛṅkhalā, the lord of the Vajra Family,
Vajrāṅkuśī, [Vajra]sūcī, and *vidyārāja*s[94] of great virtue

Are all inside this great *maṇḍala*.
The seals, altars, and form and color of the Buddha's sons (i.e., deities), each in sequence,
Conform with their category [so that] the [ritual] deeds may well succeed.
Next, there are those sovereign over the *vajra* (i.e., *vajradhara*s) whom I have described:
Namely, Gaganāmala, Vajracakra, [Vajra]daṃṣṭra,
34c Sūrata, Vikhyāta, Mahābhāga,[95] Vajrāgra,
Śiva[vajra], Mahāvajra, Nīlavajra,
[Vajra]padma, Viśālanetra, Suvajra[dhara], Vajra,
Aprapañcavihārin, and Gaganānantavikrama.
Their *maṇḍala*s are described as white, yellow, red,
And the color black, and the shapes of their seals and so on—
Three-spiked, a single-pronged seal, double-headed with five prongs at both ends,
Or the wreath of a *vajradhara*—are distinguished according to their color category.
For all fashion seed[-syllables], and know that they have great merit.
The *maṇḍala* of Acala has both a circle of wind and of fire;
He is in the direction of Nairṛti (i.e., southwest), below the Tathāgata Vairocana,
Surrounded by seed[-syllables], and a sublime great wisdom sword
Or a noose seal he who possesses wisdom lays out.
Trailokyavijaya is different in that he is in a wind circle,
Surrounded by *vajra* seals, and dwells in three places.[96]
Next, Lord of Mysteries, I shall first explain in the *maṇḍala*
How to install the altar figure of the mother of buddhas and bodhisattvas.
Square, the color of genuine gold, and surrounded by *vajra* seals:
This is the supreme *maṇḍala,* and I shall now reveal the appearance of the deities.
In its center is a large lotus flower, blazing radiantly and completely yellow in color,
In the middle of which is placed the Tathāgata-Crown; going past the middle subsection,

And on reaching the third subsection, one should fashion Tathāgata-locanā (= Buddhalocanā):
She dwells in the midst of blazing light, and her seed[-syllables] are arrayed all around.
Next is the honored Great Wish-fulfilling Jewel of all bodhisattvas,
Whose *maṇḍala* is a white circle with a cross,[97]
Is completely tranquil and very pure, and fulfills all wishes.
Next, you should listen attentively to the altar of Śākyasiṃha (i.e., Śākyamuni),
Which is a great *indra* (*mahendra*) [circle]: it is exquisite and the color of genuine gold,
Its four sides are equal to each other, and as before there is a *vajra* seal [in the center],
On top of which there appears a *padma,* with a yellow radiance all around. 35a
A large almsbowl [on top of the lotus] has blazing light and is surrounded by *vajra* seals;
Place a *kāṣā*[*ya*] (monk's robe), staff, and so on in their proper order.
As for the five kinds of Tathāgata-Crowns,[98] listen attentively as I now explain them:
Sitātapatra [is represented] by a parasol seal; Jayoṣṇīṣa, endowed with wisdom,
Is surrounded by swords of great wisdom which all emit light right around;
For Vijayoṣṇīṣa a disc seal; for Vikiraṇoṣṇīṣa a hook seal;
A great being's attribute of a topknot—this is called the seal of Tejorāśi;
For Mahodgata a *vajra,* for Abhyudgata a lotus flower,
And for Anantasvaraghoṣa a *śaṅkha*—know their image types by observation.
For Ūrṇā a *maṇi*-gem; next you should listen to Buddhalocanā's:
It is a topknot, completely yellow in color and surrounded by *vajra*s.
The seal of Aparājitā is a lotus flower held in her hand;
Aparājita's is a large mouth on a black lotus.

The so-called gods of Pure Abode (Śuddhāvāsa), whose conduct purifies the objective realm—
Son of the Buddha, you should listen attentively to how to place their seal-marks:
Namely, a hand [representing] contemplation, a hand [representing] goodness, a hand [representing] a smile,
A hand [holding] a flower, and a hand [representing] empty space—draw these in accordance with the rules.
[The insignia of] Pṛthivī is a *kalaśa* in a white circle surrounded by *vajra*s.
For the seal for summoning Agni one should use the hand of a great seer.
Kāśya[pa], Gautama, Mārkaṇḍa, Garga,
Vasi[ṣṭha], and [Aṅ]giras—each [of these seers] in their proper order
Should be drawn with a hand [representing] the Vedas inside a fire altar (i.e., red triangle).
For Yama a *daṇḍa* (staff) seal which is always in a wind circle;
For Mṛtyu a bell seal, for Kālarātri a *ketu* (banner) seal,
For Rudra a *śūla* (trident), for Great Brahmā's consort (Brahmāṇī) a lotus flower,
For Kaumārī a *śakti* (lance), and for Viṣṇu's woman (Vaiṣṇavī) a disc seal;
You should know that Yama's consort (Yamī) [is represented] by a *mudgara* (mallet) seal,
And Kauberī, the consort [of Kubera], uses a *kapāla* (skull) seal.
35b These are all in wind *maṇḍala*s
And are surrounded by crows, eagles, *bhāsa*s (vultures), jackals, and so on.
If you wish to accomplish *siddhi,* draw them in accordance with the rules.
For Nairṛti a large sword, for Viṣṇu a fine disc,
For Kumāra a *śakti,* and for Nanda and Upananda
Thick clouds with lightning; [Nanda and Upananda] both have the complexion of a clear pool
And render assistance in the sentry posts on either side of the entrance in Śākyasiṃha's altar.

For Śaṃkara a trident, and for his consort fashion the seal of a *paṭṭi*[*śa*] (spear with three points);
For Candra a *kalaśa,* pure white and placed on a lotus flower;
Āditya, in a *vajra* circle, is represented by the figure of a chariot;
Know that Jayā and Vijayā, the very powerful ones,
Are both [represented] by the seal of a large bow in a [great] *indra* circle.
In the direction of Vāyu (i.e., northwest) is the seal of a banner [waving] in the wind, for Sarasvatī the seal of a musical instrument (*vīṇā*),
And for Varuṇa a noose in a circular altar,
Which you, Great Self, should know is encircled by seed-syllables.
These insignia are in sequence those of Śākyasiṃha's attendants
In the *maṇḍala,* which I have now finished describing in brief.
Son of the Buddha, next listen attentively to the altar of Varadavajra (Mañjuśrī):
Its four sides are equal to each other right around, and it is protected by *vajra* seals.
In the center fashion a [triangular] *maṇḍala* born of fire;
In its center further install the seal of an exquisite blue lotus,
Surrounded by the mantra of the wise one Mañjughoṣa—
Array seed[-syllables] in accordance with the rules, making of them his seed[-syllables].
Then adorn the four sides with blue lotuses
And draw a multitude of striving heroes, each in their proper order.
Jālinīprabha [is represented] by a hook seal, Ratnamukuṭa has a jewel seal,
And for the youth Vimalaprabha a blue lotus not yet open.
As for the messengers described for Mañjughoṣa, possessing great wisdom,
You should know their mystic seals, each as is appropriate:
For Keśinī a sword seal; for Upa[keśinī] a *śūla* seal; 35c
For Citrā a staff seal; Vasumatī [is represented] by a banner seal;
And the messenger Ākarṣaṇī by an *aṅkuśi* (hook) seal.
Do everything in this manner and surround them with blue lotus flowers;

All the servants [are represented by] *khaṅgari* (knife) seals.
Next, the seal in the southern quarter is Sarvanīvaraṇaviṣkambhin's,
The seed of great energy, namely, a *cintāmaṇi,*
Which resides in a fire circle, flanked by fine-looking multitudes.
You should know the secret insignia of his attendants,
And you should draw them in sequence: I shall now describe them in full.
Kautūhala [is represented] by a jeweled flask with a single-pronged *vajra* placed [on top];
For the holy one Abhayaṃdada fashion the hand [gesture] of bestowing fearlessness;
Sarvāpāyaṃjaha is characterized by a hand being raised;
The bodhisattva Paritrāṇāśayamati always has the hand [gesture] of compassion over his heart;
The bodhisattva Mahāmaitryabhyudgata should [be represented] by a hand holding a flower;
For Karuṇāmṛḍita a hand over his heart with the middle finger bent down;
For Sarvadāhapraśāmin fashion the hand [gesture] of granting wishes,
With nectarous water flowing forth from the tips of the fingers;
And for Acintyamati a hand holding a wish-fulfilling gem.
All reside on lotus flowers within *maṇḍala*s.
Next, I shall explain the mystic seal of the honored one Kṣitigarbha in the northern quarter.
First, fashion a decorated seat in a [great] *indra* altar,
[On top of which] is a great lotus emitting blazing light variegated with many colors;
On top of this erect a great banner with a great jewel on its tip:
This is called supreme, the form of his mystic seal.
Then you should diligently fashion the *mudrā*s
Of the immeasurable and innumerable multitudes of his foremost attendants.
For Ratnākara[99] a three-pronged *vajra* seal on a jewel;
For Ratnapāṇi a single-pronged *vajra* seal on a jewel;
36a For Dharaṇiṃdhara a double-headed *vajra* seal on a jewel;

For Ratnamudrāhasta a five-pronged *vajra* seal on a jewel;
And for Dṛḍhādhyāśaya a karma-*vajra* seal:
All these should reside in their *maṇḍala*s.
In the western quarter Ākāśagarbha is in an altar that is round, white, and pleasing to the mind;
On a great white lotus-flower seat place the seal of a great wisdom sword,
Whose hard and keen blade is sharp like hoarfrost.
With [Ākāśagarbha's] own seed[-syllables] as seed[-syllables], the wise person should arrange them,
As well as drawing the forms of the seals of his attendants in accordance with the ritual instructions.
The honored one Gaganāmala should [be represented] by a disc seal,
Itself surrounded by figures of discs and all in a wind altar;
For Gaganamati a *śaṅkha* in a wind *maṇḍala;*
For Viśuddhamati a white lotus in a wind *maṇḍala;*
The seal-mark of Cāritramati should [be represented] by a seashell flask
With a blue lotus flower inserted on top in a wind *maṇḍala;*
And for Sthiramati a *vajra* [on top of] a lotus in a wind *maṇḍala.*
I have finished explaining in brief the mystic seals of the deities in the Buddha's secret treasury.

Chapter XII

The Ritual for Entering the Secret *Maṇḍala*

Thereupon the World-honored One next proclaimed the ritual for entering the Secret *Maṇḍala* with an *udāna:*

He who is fully learned in mantras and has mastered the Secret Altar
Burns away for his disciple all his sins in accordance with the rules.
He completely extinguishes [the disciple's] life so that it is never reborn,
And having been reduced to ashes, his life is again restored.
That is to say, with a letter (i.e., *Ra*) [representing fire] he burns a letter (i.e., *A*) [representing the disciple's body],
And on the basis of a letter (i.e., *Va*) [representing water] he is born again.
All his lives and births are [now] pure and completely unsullied,
And the twelve component syllables are formed on that receptacle.[100]
With this *samaya* he is equal to and not at variance with
All Tathāgatas and world-saving bodhisattvas,
As well as multitudes of the Buddha's *śrāvaka*s and mundane [gods]. 36b
He who understands this pledge of equality in the Secret *Maṇḍala*
Enters all ritual teachings and obtains mastery of all altars (i.e., *maṇḍala*s).
My (i.e., Vairocana's) body is equal to his, and so too in the case of the *mantrin,*
For they are not different: this is called *samaya.*[101]

Chapter XIII

Entry to the Station of the Secret *Maṇḍala*

Thereupon the World-honored One Mahāvairocana entered a *samādhi* of mental attainment (*samāpatti*), and in order to observe beings in future ages he dwelled in meditation. Immediately the buddha lands became flat like the palm of a hand, studded with the five precious things, hung with a great jeweled canopy, and adorned with archways, which had multicolored pennants, long and broad in appearance, and jeweled bells, white whisks, fine raiments, and bannered ornaments hanging prettily as decoration for them; in the corners in the eight directions *maṇi*-standards stood erect, and there were various bathing pools brimming with water that possessed eight special qualities[102] and was fragrant, where immeasurable birds such as mandarin ducks, geese, and swans emitted elegant sounds and where seasonal flowers and sundry trees flourished and stood at intervals in rows, luxuriant and imposingly lovely; in the eight directions strings of the five precious things were linked together; the ground was soft, like cotton, and those who touched and trod on it all experienced pleasure; immeasurable musical instruments played naturally in harmony, their sounds exquisite and such that people would want to listen; and there were palaces, halls, and mentally produced seats created in response to the merits of immeasurable bodhisattvas. There appeared a great king of lotus flowers, the insignia of the Dharma realm, born by virtue of the Tathāgata's vow of faith-and-understanding, and the Tathāgata's body, having the nature of the Dharma realm, was resting in the middle of it and bringing joy to beings in accordance with their various inclinations.

Then, from all the Tathāgata's limbs, whose strength cannot be impeded, there immediately emerged signs of adornment with immeasurable shapes and colors born of faith-and-understanding in the ten powers of wisdom, bodies that had been nurtured by the merits of the perfections of giving,

morality, forbearance, energy, meditation, and wisdom over incalculable hundreds of thousands of *koṭi*s of *nayuta*s of eons. When they had emerged, in great assemblies throughout all world-systems they uttered these verses in a loud voice:

> The buddhas are most remarkable, and their expedients and knowledge are inconceivable;
> Their wisdom without any *ālaya* (substratum) incorporates the exposition of *dharma*s.
> If one understands the *dharma*-marks of *dharma*s which are inapprehensible,
> One will apprehend that which is not apprehended and obtain [the state of] the buddhas and Guiding Teachers.

When they had uttered these sounds, they reentered the inconceivable Dharma body of the Tathāgata.

36c Then the World-honored One again addressed the *vajradhara* Lord of Mysteries, saying, "Good sir, listen attentively to [the exposition of] the internal *maṇḍala.* Lord of Mysteries, the bodily site (i.e., one's body) is empowered by the empowerment of mantras and mystic seals which have the own-nature of the Dharma realm, for their original nature is pure. Through the protection of Karma-Vajra[sattva] all defilements are cleansed away, [that is,] the stumplike faults such as [beliefs in] a self, a person, a being, a life-force, mind-born, youngster, and a creator.[103]

"A square altar, it has four entrances, is accessed from the west, and is encircled by a boundary path. Inside there appears a great king of lotus flowers, born of the mind and eight-petaled: it has a stalk and is spread with stamens, brightly colored, and beautiful. In its center is a Tathāgata, the body of the most revered in all worlds, who has transcended the levels of body, speech, and mind, reached the mind-ground, and attained results that are special and pleasing to the mind. To his east is the Tathāgata Ratnaketu, in the south is the Tathāgata Saṃkusumitarāja, in the north is the Tathāgata Dundubhisvara, in the west is the Tathāgata Amitāyus, in the southeast is the bodhisattva Samantabhadra, in the northeast is the bodhisattva Avalokiteśvara, in the southwest is the bodhisattva Mañjuśrīkumārabhūta, and in the northwest is the bodhisattva Maitreya. Among all the stamens is the Mother

of buddhas and bodhisattvas, adorned with her attendant six *pāramitā*s and *samādhi*s. Below are arrayed multitudes of *vidyādhara*s and wrathful ones. The bodhisattva Lord of Vajradharas (i.e., Vajrapāṇi) acts as its stalk, and it is situated in an inexhaustible ocean, encircled by all earth-dwelling gods and so on, immeasurable in their number.

"Then the practitioner, in order to accomplish the *samaya,* should, with incense, flowers, lamps, unguents, and various dishes born of the mind, make to it offerings of them all. An *udāna* says:

> The *mantrin* should conscientiously draw the *maṇḍala;*
> Regarding his own person as the Great Self, he purifies the sullies with the letter *Ra.*
> Resting in the *yoga* posture, he thinks of the Tathāgatas,
> And bestows on the heads of the disciples the letter *A* with a great dot of emptiness (i.e., *Aṃ*).
> The wise person hands fine flowers [to the disciples] and has them scatter them over his own person.
> He explains to them the places [in the *maṇḍala*] to be revered by the practitioners which he sees within [himself].
> Since this is the supreme altar, he should confer [on them] the *samaya.*"

Chapter XIV

The Eight Secret Seals

Thereupon the World-honored One Vairocana again gazed upon the entire great assembly and addressed the *vajradhara* Lord of Mysteries, saying, "Son of the Buddha, there are eight secret seals which are most secret. [When used in] the stations of the holy divinities [in the *maṇḍala*], their awesome divin- 37a
ity is the same [as that of the deities]; they are characterized by their own mantra path (i.e., mantras) and have [their own] *maṇḍala*s, and one should intercorrespond with them as with one's own deity. If they rely on [this] ritual teaching, bodhisattvas cultivating bodhisattva practices via the gateway of mantras should know that they themselves will dwell in the form of their own deity, firm and unmoving, and after having known [the state of] their own deity, they will abide in the manner of their own deity and obtain *siddhi.*

"What are the eight seals? With the right and left hands form the hollow hand-clasp and spread the little fingers and forefingers apart as if to radiate blazing light. This is the seal 'birth of the World-honored One's great majesty.' Its *maṇḍala* is triangular and has rays of light. The mantra is: *Namaḥ samantabuddhānāṃ, raṃ raḥ svāhā.* (Homage to all Buddhas! *Raṃ raḥ*! *svāhā*!) [248]

"Then with this [same] seal, bend the forefingers [down] on top of the thumbs like the shape of the [Sanskrit] letter *Va.* This is the seal 'adamantine indestructibility of the World-honored One.' Its *maṇḍala* is like the letter *Va* in appearance (i.e., round) and has adamantine light. The mantra is: *Namaḥ samantabuddhānāṃ, vaṃ vaḥ svāhā.* (Homage to all Buddhas! *Vaṃ vaḥ*! *svāhā*!) [249]

"Then, with the first seal, spread the ring fingers and middle fingers apart. This is called 'lotus-flower matrix seal.' Its *maṇḍala* is like a lunar disc in appearance and is surrounded by *padma* flowers. The mantra is: *Namaḥ samantabuddhānāṃ, saṃ saḥ svāhā.* (Homage to all Buddhas! *Saṃ saḥ*! *svāhā*!) [250]

"Then, with this [same] seal, bend the two little fingers and insert them in between the palms. This is the seal 'adornment with the Tathāgata's myriad virtues.' Its *maṇḍala* is like a half-moon in shape and is surrounded by great dots of emptiness. The mantra is: *Namaḥ samantabuddhānāṃ, haṃ haḥ svāhā*. (Homage to all Buddhas! *Haṃ haḥ*! *svāhā*!) [251]

"Then, with the left and right hands form the hand-clasp [hollow] like an unopened flower, raise the two thumbs, and bend them slightly. This is the seal 'birth from all the Tathāgata's limbs.' Its *maṇḍala* is in shape like a *kalaśa,* [round like] a full moon, and is surrounded by *vajra*s. The mantra is: *Namaḥ samantabuddhānāṃ, aṃ aḥ svāhā.* (Homage to all Buddhas! *Aṃ aḥ*! *svāhā*!) [252]

"Then, with this [same] seal, bend the middle fingers; the appearance of the remaining [fingers] is as before. This is the seal 'World-honored One's *dhāraṇī*.' Its *maṇḍala* is like a rainbow, and it is completely surrounded [by the insignia surrounding the foregoing *maṇḍala*s] and is hung with a *vajra*-
37b banner. The mantra is: *Namaḥ samantabuddhānāṃ, buddhadhāraṇi smṛtibaladhānakari dharaya sarvaṃ bhagavaty ākāravati samaye svāhā.* (Homage to all Buddhas! O Buddha's memory! you who act as the receptacle of the power of remembrance! uphold everything! O Blessed Lady of [fine] form! pledge! *svāhā*!) [253]

"Then, with the hollow hand-clasp, spread the middle fingers apart, while the little fingers and thumbs are joined together to support each other. This is called 'seal of the Tathāgata's abiding state of the Dharma.' Its *maṇḍala* is like empty space, surrounded by variegated colors, and it has two dots of emptiness. The mantra is: *Namaḥ samantabuddhānāṃ, ā vedavide svāhā.* (Homage to all Buddhas. *Ā*! O you who are conversant with [sacred] knowledge! *svāhā*!) [254]

"As before, make the hollow hand-clasp and, with the right and left hands placed together, rotate them. This is called 'seal of the World-honored One's swift support.' Its *maṇḍala* is again like empty space; use blue dots to decorate it.[104] The mantra is: *Namaḥ samantabuddhānāṃ, mahāyogayogini yogeśvari khāñjalike svāhā.* (Homage to all Buddhas! O *yoginī* of the great *yoga*! mistress of *yoga*! you of the hollow hand-clasp! *svāhā*!) [255]

"Lord of Mysteries, these are called the secret seals of the Tathāgata, and they are supreme and secret. You should not confer them indiscriminately on

people, except on those who have been consecrated, are adaptable in nature, diligent and firm, have made special vows, revere their teacher, think of those to whom they are indebted, are pure within and without, and renounce their own bodies and lives in seeking the Dharma."

Chapter XV

The Prohibitory Precepts for Reciting *Vidyā*s

Thereupon Vajrapāṇi, for the sake of bodhisattvas cultivating bodhisattva practices via the gateway of mantras, further asked the World-honored One Vairocana in verse about the prohibitory precepts for reciting *vidyā*s.

How does one accomplish the prohibitory precepts? How does one abide in *śīla*?
How does one practice in any situation, free from attachments?
For how long does one practice before the prohibitory precepts come to an end?
Abiding in which ritual teachings does one recognize their potency?
Freedom from time, place, activity, and right and wrong—
How does one quickly accomplish [this]? I beg the Buddha to explain that length [of time].
About that which was taught by previous buddhas, which brings about *siddhi,*
I ask the Omniscient One, perfectly awakened and honored among two-legged beings,
For the sake of future beings. May you who are honored among humans bear witness [to my true intent]!

Then Bhagavān Vairocana, out of pity for beings, spoke these verses: 37c

Excellent, O Striving Hero, Vajradhara of great virtue!
The special precepts of which you have spoken were expounded by buddhas of yore.
The precepts that arise in dependence on *vidyā*s—abide in these precepts like a perfectly awakened one,

And they will bring about the accomplishment of *siddhi* for the benefit of the world.
Generating the truth of the self, and without engendering any doubting thoughts,
One always abides in mental equipoise, and [then] the cultivation of the precepts will end.
If the *bodhi*-mind and *dharma*s, as well as training, action, and results,
Are combined into a single characteristic, one will be far removed from all activities;
One will be like the Buddha's knowledge in one's possession of the precepts, and anyone who does otherwise does not possess the precepts.
One will gain sovereignty over all *dharma*s and master how to benefit beings,
And if one always cultivates the practice of nonattachment, pebbles and jewels will be alike.
When one reaches a full *lakṣa* or the number of mantra [recitations] explained,[105]
Or when one completes the [prescribed] period, the length [of time] for [observing] the prohibitory precepts comes to an end.
First, with the meditation on the golden (i.e., earth) circle,[106] and dwelling in the great *indra* [circle],
One should bind the *vajra* seal and drink milk so as to nourish the body,
And when one month has passed, the practitioner will be able to control his breath going out and coming in.
Next, in the second month, carefully arranging himself in the water circle,
He should use the lotus-flower seal and imbibe pure water.
Next, in the third month, with the meditation on the most wondrous fire circle,
He eats food which he has not sought out, and for the seal he uses the great wisdom sword;
He will burn up all sins produced by body, speech, and mind.
In the fourth month, with [the meditation on] the wind circle, the practitioner constantly ingests wind,

And binding the seal for turning the Dharma wheel, he recites with his mind concentrated.
With the meditation on the adamantine (i.e., earth) and water circles, he abides in *yoga:*
This is in the fifth month, and far removed from gain and non-gain,
The practitioner, without attachment, becomes like a *saṃbuddha.*[107]
Combining the wind and fire circles, and beyond all faults,
He recites for another month, abandoning profit and non-profit. 38a
Heavenly hosts such as Brahmā, Śakra, and so on, *maho*[*raga*s], and *piśāca*s
Will salute him from afar, will all protect him,
And all will carry out his commands—he will always obtain this [state].
Humans, gods, divinities of medicinal herbs, *vidyādhara*s, and numinous transcendents
Will attend upon him on his left and right and do as he commands.
Wicked obstructors, *rākṣasa*s, the Seven Mothers, and so on,
Seeing the *mantrin,* will revere him while keeping their distance,
And seeing the radiance of that place [where he is], they will scatter as if it were a raging fire.
In accordance with the ritual teachings by which he abides, and all because he follows the prohibitions for *vidyā*s,
The true son of the Perfectly Awakened One will gain sovereignty over everything.
He will subjugate those difficult to vanquish, like the Great Vajradhara,
And he will bring benefit to living beings, just like Avalokiteśvara.
When six months have elapsed, he will achieve results according to his wishes,
And he will always take pity on and save himself and others.

Chapter XVI

The True Knowledge of the *Ācārya*

Thereupon the *vajradhara* [Vajrapāṇi] next further asked the World-honored One Mahāvairocana about the essence of the mantras of the *maṇḍala*s, uttering these verses:

“What is the essence of all mantras, or true speech?
What should one understand so as to be called an *ācārya*?”
Then the Bhagavān Mahāvairocana
Exhorted Vajrapāṇi, [saying,] “Excellent, Mahāsattva!”
And making his heart rejoice, he further addressed him with these words:
“How to understand the most secret of secrets, the great essence of the knowledge of mantras—
I shall now explain it for you: with singlemindedness you should listen attentively!
The letter *A* is the essence of all mantras,
And from it there issue forth everywhere immeasurable mantras;
All frivolous arguments cease, and it is able to produce skillful wisdom.
Lord of Mysteries, why is [the letter *A*] the essence of all mantras?
The Buddha, honored among two-legged beings, has taught that the letter *A* is called the seed. 38b
Therefore, everything is like this, [having the letter *A* as its seed,] and it rests in all the limbs;[108]
Having allocated it as appropriate, bestow it everywhere in accordance with the rules.
Because that primordial letter (i.e., *A*) pervades the augmented letters,[109]
The letters form sounds, and the limbs arise from this.

Therefore, this pervades all bodies and produces various virtues.
I shall now explain where [the letters] are to be distributed: listen singlemindedly, Son of the Buddha!
Assign the essence (i.e., *A*) to your heart and allocate the remaining [letters] to your limbs.[110]
If you do everything in this manner, then you will be identical to my person.
Resting in the *yoga* posture, think of the Tathāgatas.
If one comprehends this vast knowledge in these teachings,
The Perfectly Awakened One, of great virtue, has taught that [such a person] is an *ācārya.*
He is a Tathāgata and is also called a Buddha,
A bodhisattva, Brahmā, Viṣṇu, Mahe[śva]ra,
Āditya, Candra, Varuṇa, Śakra, Lord of the World (Prajāpati),
Kālarātri, Yama, and so on, Pṛthivī, Sarasvatī,
A brahman, and an initiated householder,[111] and is also called a celibate,
A monk who has exhausted his outflows (*āśrava*), auspicious, a holder of secrets,
All-knowing and all-seeing, sovereign over *dharma*s, and wealthy.[112]
If one dwells in the *bodhi*-mind and in the nature of the knowledge of sound,
And is not attached to any *dharma*s, one is called all-pervading;
This is a *mantrin,* a holder of auspicious mantras,
A king of true speech (i.e., mantras), and the seal of Vajradhara.
If the entire wheel of letters is [to be placed] on one's limbs,
One should know that between the eyebrows there resides the letter *Hūṃ,* the locus of the Vajra (i.e., Vajrapāṇi);
The letter *Sa* is below the chest, and this is called the locus of the Lotus (i.e., Padmapāṇi).
I (i.e., *A*) am identical with the position of the heart, sovereign everywhere,
And universally pervade various sentient and non-sentient beings.
The letter *A* is primary life, the letter *Va* is called 'water,'
38c The letter *Ra* is called 'fire,' the letter *Hūṃ* is called 'wrath,'

The letter *Kha* is the same as empty space, and [it has,] namely, the dot of ultimate emptiness (resulting in *Khaṃ*).
He who knows this supreme truth is called an *ācārya.*
Therefore, one should with expedient means understand what was taught by the Buddha,
And if one constantly practices with diligence, one will attain the deathless state."

Chapter XVII

The Allocation of the Letters

Thereupon the World-honored One again addressed Vajrapāṇi, saying:

Next, Lord of Mysteries, listen singlemindedly, O Son of the Buddha,
To how to arrange the letter-gateways as taught by the buddhas.
The letter *Ka* is below the larynx; the letter *Kha* is on the palate;
The letter *Ga* is identified with the neck; the letter *Gha* is inside the throat;
The letter *Ca* is identified with the tongue; the letter *Cha* is in the middle of the tongue;
The letter *Ja* is identified with the tip of the tongue; the letter *Jha* is where the tongue arises;
The letter *Ṭa* is identified with the shanks; the letter *Ṭha* should be known as the thighs;
The letter *Ḍa* is explained as the hips; the letter *Ḍha* is the buttocks;
The letter *Ta* is the anus; the letter *Tha* should be known as the abdomen;
The letter *Da* is identified with both hands; the letter *Dha* is called the armpits;
The letter *Pa* is identified with the back; the letter *Pha* should be known as the chest;
The letter *Ba* is identified with both upper arms; the letter *Bha* is identified with the lower arms;
The letter *Ma* resides in the heart; the letter *Ya* is the genitals;
The letter *Ra* is called the eyes; the letter *La* is identified with the forehead;
I and *Ī* are in both canthi; *U* and *Ū* are identified with both lips;
E and *Ai* are identified with both ears; *O* and *Au* are identified with both cheeks;

The letter *Aṃ* is the locus of *bodhi;*[113] and the letter *Aḥ* is
parinirvāṇa.[114]
Knowing this entire method, the practitioner will accomplish
perfect awakening;
The assets of an omniscient one will always be in his heart,
And the world will call him "omniscient": this is termed a *sarvajña*
(omniscient one).

[*End of*] *Fascicle Five of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Six

39a

Chapter XVIII

Receiving the Code of Training with Expedient Means

Thereupon the *vajradhara* Lord of Mysteries said to the Buddha, "World-honored One, I beg you to explain the basis of training of bodhisattvas and *mahāsattva*s, endowed with wisdom and expedient means, which causes those among bodhisattvas and *mahāsattva*s who take refuge in it to be without uncertainty and free from doubting thoughts and to be always indestructible in the course of transmigration through birth-and-death."

When he had finished speaking thus, the World-honored One Vairocana gazed upon the entire Dharma realm with the eyes of a Tathāgata and addressed the *vajradhara* Lord of Mysteries, saying, "Listen attentively, Vajrapāṇi! I shall now explain the path of skillful practice. If a bodhisattva and *mahāsattva* abides in this, he will gain mastery of the Great Vehicle. Lord of Mysteries, the bodhisattva keeps the precept of not taking life, which should not be done; he keeps [the precepts against] the taking of what is not given, sexual misconduct, mendacious speech, harsh speech, slanderous speech, meaningless speech,[115] covetousness, anger, and wrong views, in all of which he should not engage. Lord of Mysteries, this basis of training the bodhisattva practices in accordance with the training in the same way as do the perfectly awakened World-honored Ones and bodhisattvas; in this manner should he train."

Then the *vajradhara* Lord of Mysteries said to the Buddha, "The World-honored Bhagavān has also explained this path of ten wholesome actions for the *śrāvaka* vehicle, and people in the world at large and non-Buddhists too

are always desirous of cultivating the path of ten wholesome actions. World-honored One, what are the differences with those? What are its various special qualities?"

When the *vajradhara* Lord of Mysteries had finished speaking thus, the Buddha addressed him, saying, "Excellent, excellent, Lord of Mysteries! It is indeed excellent that you have asked the Tathāgata about this matter. Lord of Mysteries, you should listen attentively as I now explain the Dharma gateway of the different paths and the one path. Lord of Mysteries, in the case of the code of training for the *śrāvaka* vehicle, [though] I have taught it, it is divorced from wisdom and expedient means, enjoins the achievement [of morality], fosters [one-]sided knowledge, and is not the same as practicing the path of ten wholesome actions. World[ling]s, furthermore, because they are divorced from attachment to the [petty] self, are subject to another cause (i.e., the divine self). The bodhisattva[, on the other hand,] cultivates the
39b Great Vehicle, enters the equality of all *dharma*s, and embraces wisdom and expedient means, and his actions unfold for the sake of both himself and others. Therefore, Lord of Mysteries, the bodhisattva here takes hold of wisdom and expedient means, enters the equality of all *dharma*s, and should be diligent in his training."

Then the World-honored One again gazed upon the realms of beings with eyes of great compassion and addressed the bodhisattva Vajrapāṇi, saying, "Lord of Mysteries, those bodhisattvas keep the precept of not taking life for as long as they live. They should forsake the sword and the rod, be free from murderous intent, and guard the life of another as if it were their own. There is [also] another expedient means: in order to liberate some kinds of beings from retribution for evil deeds in accordance with their deeds, [the taking of life] is [on occasion] carried out, but without thoughts of enmity or animosity.

"Next, Lord of Mysteries, the bodhisattva keeps the precept against taking what is not given. With regard to possessions belonging to others, he does not give rise to thoughts of touching or taking them, let alone taking other things that are not given. There is [also] another expedient means: if he sees beings who are miserly, hoard things, and do not cultivate the merit of giving, then, according to their kind, and in order to counter their miserliness, he performs [the act of] giving on their behalf, free from [thoughts

of] self and other. Therefore, when praising [the act of giving, he says that] if one gives, one will acquire a fine appearance and so on. Lord of Mysteries, if a bodhisattva engenders thoughts of covetousness and touches or takes [what is not given], this bodhisattva will fall back from the factors conducive to *bodhi* and violate the unconditioned Vinaya rules.

"Next, Lord of Mysteries, the bodhisattva keeps the precept of not committing adultery. In the case of [wives] belonging to others, his own wife, [women of] his own clan, and [women] protected by a [religious] sign, he does not engender thoughts of covetousness, let alone engage in improper physical intercourse. There is [also] another expedient means: in accordance with those who ought to be delivered, he may [perform such acts in order to] safeguard beings.

"Next, Lord of Mysteries, the bodhisattva keeps the precept of not lying for as long as he lives. Even for the sake of saving his life, he should not lie, for this would betray the buddhas' *bodhi.* Lord of Mysteries, this is called the bodhisattva's abiding in the supreme Great Vehicle. If one lies, one violates the *dharma* of the Buddha's *bodhi.* Therefore, Lord of Mysteries, you should know this Dharma gateway in this manner and renounce untruthful speech.

"Next, Lord of Mysteries, the bodhisattva observes the precept of not engaging in harsh abuse. He should embrace beings with the speech of gentle thoughts and with words that are appropriate. Why? Lord of Mysteries, the first practice of the bodhisattva is to bring benefit and happiness to beings. Alternatively, another bodhisattva, seeing someone dwelling in a cause of [rebirth in] an evil destiny, may exhibit harsh speech in order to confute him.

"Next, Lord of Mysteries, the bodhisattva observes the precept of not using speech that causes discord; he dissociates himself from divisive speech and dissociates himself from hurtful speech. He who violates [this precept]
is not called a bodhisattva, who does not cause thoughts of dissension among 39c
beings. There is [also] a different expedient means: if those beings produce attachment in accordance with their [wrong] viewpoints, he will utter divisive speech according to their kind and [so] make them abide in the one path, that is to say, the path to the knowledge of an omniscient one.

"Next, Lord of Mysteries, the bodhisattva keeps the precept of not engaging in idle talk. With appropriate words and conforming to time and place, he produces benefits, causes all beings to engender thoughts of joy, and

purifies the path of the organ of hearing. Why? Because the bodhisattva possesses a diverse vocabulary. Alternatively, another bodhisattva may put jocularity to the fore, create pleasure for beings, and [so] make them dwell in the Buddha's Dharma. Although he utters much meaningless speech, such a bodhisattva is not attached to transmigration through birth-and-death.

"Next, Lord of Mysteries, the bodhisattva should keep the precept of non-covetousness. He does not give rise to defiled thoughts toward another's things of which he makes use. Why? Because there is no bodhisattva who produces thoughts of attachment. If a bodhisattva's mind has defiled thoughts, he will become powerless at the gateway to omniscience and will fall to one side. Again, Lord of Mysteries, the bodhisattva should engender joy and produce the thought, 'It is most excellent that whatever I must do is made to be done spontaneously,' repeatedly feeling happy for himself, for he must not cause beings to lose their property.

"Next, Lord of Mysteries, the bodhisattva should keep the precept of non-anger. In all circumstances he always cultivates tolerance and is not attached to anger or joy, and his mind operates equably toward foe and kin. Why? A bodhisattva does not harbor ill-will. Why is that? Because the bodhisattva is by his original nature pure. Therefore, Lord of Mysteries, the bodhisattva should keep the precept of non-anger.

"Next, Lord of Mysteries, the bodhisattva should abandon wrong views. He practices right views, fears the otherworld, and is without animosity, without deceit, and without trickery; his mind is upright, and his mind has become fixed upon the Buddha, Dharma, and Sangha. Therefore, Lord of Mysteries, wrong views are deemed to be the very greatest of faults, they cut off all the bodhisattva's roots of goodness, and they are regarded as the mother of all unwholesome *dharma*s. Hence, Lord of Mysteries, one should not give rise to the causes and conditions of wrong views, even in jest."

Then the *vajradhara* Lord of Mysteries said to the Buddha, "World-honored One, I beg you to explain the cutting off whereby the precepts of the path of ten wholesome [actions] cut off the ultimate roots [of unwholesome actions]. How does a bodhisattva, while acting freely in the position of a king, dwelling in a palace, surrounded by his parents, wife, children, and attendants, and experiencing heavenly pleasures, not commit any faults?"

When the *vajradhara* had finished speaking thus, the Buddha addressed him, saying, "Excellent, excellent, Lord of Mysteries! You should listen attentively and consider it carefully as I now explain the skill in determin- 40a
ing the Vinaya of bodhisattvas. Lord of Mysteries, know that there are two kinds of bodhisattvas. What are [these] two? They are the householder and the renunciant.

"Lord of Mysteries, the householder bodhisattva observes the five bases of the precepts, acts freely in positions of power, conforms to time and place with the path of various expedient means, acts freely to embrace [beings], and seeks [the knowledge of] an omniscient one. That is to say, endowed with expedient means, he displays various arts, such as those of dancers and temple masters, and following these expedient means he embraces beings with the four means of conversion, causing them all to seek after *anuttarā samyaksaṃbodhi.* He keeps, namely, the precept of not taking life and [the precepts against] taking what is not given, mendacious speech, sexual misconduct, and wrong views. These are called the five bases of the precepts for householders. The bodhisattva, observing the wholesome precepts as they have been taught, should have clear faith [in them] and should be diligent in his training. Following the bases of training of Tathāgatas of former times, he abides in the conditioned precepts, is endowed with wisdom and expedient means, and attains the aggregate of the Tathāgata's unsurpassed and auspicious unconditioned precepts.

"There are four kinds of fundamental sins that should not be committed even for the sake of saving one's life. What are [these] four? They are slandering the Dharma, abandoning the *bodhi*-mind, miserliness [with the Dharma], and causing harm to beings. Why is that? They are by nature defiled and do not represent the keeping of the bodhisattva precepts. Why?

> The Perfectly Awakened Ones of the past, those of future ages,
> And the honored among humans in the present, endowed with wisdom and expedient means,
> Cultivate unsurpassed awakening and obtain the *siddhi* of no outflows.
> Also taught are other bases of training and knowledge divorced from expedient means:[116]
> You should know, Great Striving Hero, that these are for guiding *śrāvaka*s."

Chapter XIX

The Exposition of the Arising of the Hundred Letters[117]

Thereupon the World-honored One Vairocana surveyed the entire great assembly and expounded the infallible teaching, the sovereign of mantras which accomplishes everything in accordance with desires, the king of mantras, the leader of mantras, the great potent one. Resting in the three *samaya*s, and in order to consummate the three *dharma*s,[118] with a wondrous voice he addressed Vajrapāṇi of great power, saying, "Striving Hero, with single-mindedness listen attentively to the mantra-leader of mantras," whereupon he dwelled in the *samādhi* "Birth of Knowledge" and uttered a mantra which produces various kinds of skillful knowledge and shines everywhere with one hundred light rays: *Namaḥ samantabuddhānāṃ, aṃ.* [256 = 75]

The Buddha addressed Vajrapāṇi: "This is of all mantras
The mantra world-savior, which accomplishes great potency. 40b
It is the Perfectly Awakened One, sovereign over *dharma*s, and
  the Muni;
It destroys the darkness of ignorance and appears everywhere like
  the sun's orb.
It is my own essence, empowered by the Great Muni,
And its responsive transformations perform miracles in order to
  benefit beings
And cause everything to arise in accordance with one's wishes,
All of which is able to produce the unsurpassed state of miracles.
Therefore one should in every way purify the body, dissociate
  oneself from sullies,
Always strive in accordance with reason, and aspire to the Buddha's
  bodhi."

Chapter XX

Intercorrespondence with the Fruit of the Hundred Letters

Thereupon the World-honored One Vairocana addressed the *vajradhara* Lord of Mysteries, saying, "Lord of Mysteries, if one enters the stage of initiation into the great knowledge of the Great Awakened World-honored One, one will see oneself dwelling in the state of the three *samaya*s. Lord of Mysteries, when one enters initiation into the Bhagavān's great knowledge, then one will manifest buddha deeds in the form of *dhāraṇī*s. Then the Great Awakened World-honored One dwells conformingly in front of all beings, performing buddha deeds and expounding the state of the three *samaya*s."

The Buddha said, "Lord of Mysteries, observe the sphere of my circle of speech, which is a gateway to purity that is vast and extends throughout immeasurable world-systems, a gateway that in accordance with their own nature expresses the Dharma realm as is appropriate [for different kinds of beings], and causes all beings to all obtain joy. Again, it is like the present World-honored One Śākyamuni, who pervades inexhaustible realms of empty space and diligently performs buddha deeds in [many] lands. [Yet,] Lord of Mysteries, sentient beings do not realize that from this attribute of the circle of speech of the World-honored One there flow forth wondrous sounds of the Perfectly Awakened One, like decorative strings of jewels, and that images of the Buddha, born from the matrix [of the letter *Aṃ*], generate joy in accordance with the inclinations of beings.

"Then the World-honored One, in the gateway to the sea of immeasurable world-systems, pervades the Dharma realm, earnestly encourages the accomplishment of *bodhi,* and produces the bodhisattva Samantabhadra's vow of practice. In this world-system, its ground spread with wondrous flowers and adorned with a matrix, in its sea of species, [the bodhisattva] receives birth, purifies buddha fields with various gateways pure by nature, manifests

the place of *bodhi,* and abides in buddha deeds. Then, he seeks after the state of *samyaksaṃbodhi,* and because he knows that the mind is immeasurable, he knows that the body is immeasurable; because he knows that the body is immeasurable, he knows that knowledge is immeasurable; because he knows that knowledge is immeasurable, he knows that beings are immeasurable; and because he knows that beings are immeasurable, he knows that the realm
40c of empty space is immeasurable. Lord of Mysteries, on account of the immeasurableness of the mind, he obtains four kinds of immeasurableness. Having obtained them, he accomplishes supreme perfect awakening, is endowed with the ten powers of wisdom, vanquishes the four demons, and fearlessly speaks with the roar of a lion."

The Buddha [then] spoke this verse:

> Striving Hero, all these states of the Unsurpassedly Awakened One[119]
> Are the essence taught by the buddhas in the hundred-gated basis of training.

Chapter XXI

The Accomplishment of the Station of the Hundred Letters

Thereupon the *vajradhara* Lord of Mysteries, having gained the unprecedented, spoke these verses:

"The Buddha has explained the mantra world-savior (i.e., *Aṃ*),
which produces all mantras.
Mahāmuni (Great Muni), how does one know it?
Who can know it, and from where [does it arise]?
What produces these mantras?
What is it that produces them? Please explain!
Great Striving Hero, best of speakers,
I beg you to reveal all this!"
Thereupon the Bhagavān, sovereign over *dharma*s, the Muni,
Who is completely perfect and all-pervading, pervades all world-systems,
And is an omniscient one—the Honored One Vairocana addressed [the Lord of Mysteries,] saying,
"Excellent, Mahāsattva, Vajrapāṇi of great virtue!
I shall explain in its entirety the subtle secret, the supreme marvel,
The secret essentials of the buddhas which non-Buddhists cannot know.
If someone who has obtained initiation into the Great Vehicle in the *maṇḍa*[*la*] 'Born of Compassion,'
Is adaptable and well behaved, and is always compassionate and benefits others
Views *bodhi* as an objective entity, he will never be able to see it;
[But] if he is able to recognize this Great Self in his inner heart,

[He will find that] the place in which the [mantra] guide resides
conforms with the station of his own heart.
An eight-petaled lotus flower born of the mind, extremely beautiful,
In the middle of a perfectly full lunar disc, unsullied like a
clear mirror:
There the honored mantra world-savior always resides.
It is golden in color with blazing light, dwells in *samādhi,* counteracts
the poison [of mental defilements],
And is difficult to behold, like the sun—it is the same for all beings,
Forever empowering them all around, within and without.
With this eye of wisdom one realizes that the mind is [that] bright
mirror.
Because the *mantrin* sees this round mirror with the eye of wisdom,
41a He will see his own figure to be serene with the characteristics of a
Perfectly Awakened One.
[His] body produces the body-image [of a buddha], and [the mirror
of] the mind is produced by the mind,
And they always give rise to his own actions, pure and varied.
Then light rays emerge from him and completely illuminate [all
places] like flashes of lightning,
And the *mantrin* is able to perform all buddha deeds.
If his vision achieves purity, his hearing and so on will also be thus,
And he will be able to perform any deeds in accordance with what
he thinks in his mind.

"Next, Lord of Mysteries, bodhisattvas cultivating bodhisattva practices via the gateway of mantras generate the [deity] image from their own body in this manner: there is none so special as to surpass a *saṃbuddha.*[120] Just as the eyes, ears, nose, tongue, body, mind, and so on are an assemblage and agglomeration of the four elements, so too is it thus empty of own-nature, and there is only that which is grasped by name; it is just like empty space, and there is nothing to be attached to, like a reflection. That Tathāgata accomplishes perfect awakening in uninterrupted mutual dependent arising. If something arises from conditions, then it arises like a reflection. Therefore, the deity is oneself and oneself is the deity, and they generate each other. The body[-image] produced by the body arises as the image of the deity.

"Lord of Mysteries, observe how this Dharma is dependent on the penetrating wisdom [of realization] and the penetrating wisdom [of realization] is dependent on the Dharma. They interact with each other, but are non-abiding and by nature empty.

"Lord of Mysteries, how does there arise from the mind the image produced by the mind? Lord of Mysteries, it is, for instance, just as when someone applies the mind to either white or yellow or red, and a mind imbued [with that color] arises. In the same way the body also operates. Lord of Mysteries, again it is like when one internally visualizes a *maṇḍala* in one's mind and treats [someone's] fever [with it], whereupon that being's fever will be cured instantly, without any doubt. The *maṇḍala* is not different from the mind, and the mind is not different from the *maṇḍala.* Why? Because [the mind] has the selfsame characteristic as the *maṇḍala*. Lord of Mysteries, again it is as if an illusionist illusorily created a man, and that man again created an apparition. Lord of Mysteries, what do you think? Which of them would be superior?"

Thereupon Vajrapāṇi said to the Buddha, "World-honored One, there would be no difference between these two. Why? World-honored One, because they have not actually arisen, and because these two men are by their original nature empty, they are the same as illusions."

"So it is, Lord of Mysteries. The mind producing things and that which is produced by the mind are in this manner both empty, nondual, and not separate."

Chapter XXII

Recitation for the Accomplishment of the Hundred Letters

Thereupon the World-honored One addressed the *vajradhara* Lord of Mysteries, saying, "Listen attentively, Lord of Mysteries! With respect to the 41b
mantra world-savior, there is not any difference between its body and the body [of the practitioner]. The mind arises from the mind, and when it has been well purified, light flows forth everywhere therefrom and arises correspondingly throughout the limbs. The likes of [ordinary] foolish people never know this, nor do they attain this path. Furthermore, because the reduplication [bodies] born of the body are of immeasurable kinds, in the same way the reduplication [bodies] of the mantra world-savior are also said to be immeasurable. It is, for example, like the auspicious *cintāmaṇi,* which brings about benefits according to one's desires. In this manner, there are no objectives whatsoever that the body of the world's world-illuminator (i.e., *Aṃ*) does not accomplish.

"Lord of Mysteries, how do all activities unfold in the Dharma realm, which is undifferentiated? Lord of Mysteries, again it is like the realm of empty space, which is not a being, not a life-force, not a *manuja* (man), not a *mānava* (human), not an agent, not a *veda*[*ka*] (perceiver/experiencer), not a grasper, and not a grasped object, and is dissociated from all differentiation and nondifferentiation, and yet all comings and goings and all actions in the inexhaustible realms of beings do not give rise to doubts [regarding their occurrence]. In this manner the knowledge of an omniscient one, which is without differentiation, is commensurate with empty space and functions internally and externally for all beings."

Then the World-honored One also proclaimed phrases that purify inexhaustible realms of beings, phrases that bring forth *samādhi,* phrases that are inconceivable, and phrases that are gateways to transforming others.

If existents, though originally nonexistent, arise in conformity with the world,
How does the understanding of emptiness arise in this *yogin*?
Their own-nature being thus, he realizes that names are inapprehensible,
And [then] the spacelike mind, namely, the *bodhi*-mind, will arise.
He should generate compassion, conforming with all worlds,
And abide in the practice of thought-only—this is termed "buddhas."
He should know that [even emptiness] is created by thought, and observing this, he regards emptiness as empty.
Just as the method of counting numbers operates with [numbers] being distinguished by increases of one,
So too, Striving Hero, is emptiness, increasing sequentially.[121]
These letters *A* and so on are, namely, empowered by spontaneous knowledge.

A Va
Ka Kha Ga Gha *Ca Cha Ja Jha*
Ṭa Ṭha Ḍa Ḍha *Ta Tha Da Dha*
Pa Pha Ba Bha *Ya Ra La Va*
Śa Ṣa Sa Ha *Ṅa Ña Ṇa Na Ma*

"Lord of Mysteries, observe how, flowing forth from emptiness and provisionally established, the paths of *samādhi,* empowered by the letter *A,* are
41c accomplished. Lord of Mysteries, in this manner the letter *A* abides as various adornments arranged in depicted positions. Because all *dharma*s are originally unborn (*ādyanutpāda*), it reveals its own form. Alternatively, because of the meaning of inapprehensibility,[122] it manifests the form of the letter *Va.* Alternatively, because *dharma*s are far removed from activity (*kārya*), it manifests the form of the letter *Ka.* Alternatively, because all *dharma*s are like empty space (*kha*), it manifests the form of the letter *Kha.* Alternatively, because going (*gati*) is inapprehensible, it manifests the form of the letter *Ga.* Alternatively, because the characteristic of agglomeration (*ghana:* "compact [mass]") is inapprehensible in *dharma*s, it manifests the form of the letter *Gha.* Alternatively, because all *dharma*s are dissociated from birth and extinction (*cyuti:* "fall"), it manifests the form of the letter

Ca. Alternatively, because all *dharma*s have no shadow (*chāyā*), it manifests the form of the letter *Cha.* Alternatively, because birth (*jāti*) is inapprehensible in all *dharma*s, it manifests the form of the letter *Ja.* Alternatively, because all *dharma*s are dissociated from enemies (*jhamala*?), it manifests the form of the letter *Jha.* Alternatively, because all *dharma*s are dissociated from pride (*ṭaṅka*), it manifests the form of the letter *Ṭa.* Alternatively, because all *dharma*s are dissociated from nurture (*viṭhapana:* "[illusory] creation"), it manifests the form of the letter *Ṭha*. Alternatively, because all *dharma*s are dissociated from resentment (*ḍamara:* "riot, tumult"), it manifests the form of the letter *Ḍa.* Alternatively, because all *dharma*s are dissociated from calamities (?), it manifests the form of the letter *Ḍha.* Alternatively, because all *dharma*s are dissociated from thusness (*tathatā*), it manifests the form of the letter *Ta.* Alternatively, because all *dharma*s are dissociated from a dwelling place (*sthāna*), it manifests the form of the letter *Tha.* Alternatively, because all *dharma*s are dissociated from giving (*dāna*), it manifests the form of the letter *Da.* Alternatively, because elements (*dhātu*) are inapprehensible in all *dharma*s, it manifests the form of the letter *Dha.* Alternatively, because supreme truth (*paramārtha*) is inapprehensible in all *dharma*s, it manifests the form of the letter *Pa.* Alternatively, because all *dharma*s are unsolid and like foam (*phena*), it manifests the form of the letter *Pha.* Alternatively, because all *dharma*s are dissociated from bondage (*bandha*), it manifests the form of the letter *Ba.* Alternatively, because visualization (*bhāvanā*) is inapprehensible in all *dharma*s, it manifests the form of the letter *Bha.* Alternatively, because vehicles (*yāna*) are inapprehensible in all *dharma*s, it manifests the form of the letter *Ya.* Alternatively, because all *dharma*s are dissociated from all dust (*rajas*), it manifests the form of the letter *Ra.* Alternatively, because all *dharma*s have no characteristic (*lakṣaṇa*), it manifests the form of the letter *La.* Alternatively, because all *dharma*s are dissociated from quiescence (*śānti*), it manifests the form of the letter *Śa.* Alternatively, because all *dharma*s are by their original nature dull (*ṣaṭha,* for *śaṭha:* "fool, blockhead"), it manifests the form of the letter *Ṣa.* Alternatively, because truth (*satya*) is inapprehensible in all *dharma*s, it manifests the form of the letter *Sa.* Alternatively, because all *dharma*s are dissociated from cause (*hetu*), it manifests the form of the letter *Ha.*

"Lord of Mysteries, enter in sequence each single one of these *samādhi* gateways. Lord of Mysteries, if you observe them, then the thirty-two attributes of a great person will all arise from them. *Ṅa, Ña, Ṇa, Na,* and *Ma* operate freely in all *dharma*s. These appear in sequence and accomplish the [eighty] minor marks of a *samyaksaṃbuddha.*"

Chapter XXIII

The Mantra Method for the Hundred Letters

"Next, Lord of Mysteries, in this *samādhi* gateway one will, empowered by emptiness, become sovereign over all *dharma*s and accomplish supreme per- 42a
fect awakening. Therefore, this letter [*A*] is regarded as the deity."

[The World-honored One] then spoke these verses:

Lord of Mysteries, you should know that the letter *A* is the
 primary state,
Its bright *dharma* all-pervading and surrounded by a circle of letters.
This deity has no [differentiating] characteristics and is far removed
 from seeing [subjects] and [seen] characteristics;
Yet although without characteristics, holy deities manifest
 characteristics and come forth from its midst.
Sounds emerge from the letter [*A*], the letter produces mantras,
And mantras effect results—so have the honored world-saviors
 taught.
You should know that the nature of sound is empty and that it has
 been created by emptiness.
[But] all kinds of beings are wrongly attached [to external objects]
 in accordance with words [expressed by sound].
Neither empty nor sound, it is taught for the practitioner,
And if he enters into liberation by means of sound, he will then
 realize *samādhi*.
Intercorrespondence with the allocation [of the letters] according to
 the rules is illuminated by the letters,
And hence there are the conceptual [distinctions] of immeasurable
 mantras of the likes of the letter *A* and so on.

Chapter XXIV

The Exposition of the Nature of *Bodhi*

For example, just as it is the characteristic of empty space in the ten directions
to always pervade everywhere without a support,
So too is the mantra world-savior
without a support in any *dharma*s.
Again, just as material forms in space,
though visible, are without a basis,
So too is the mantra world-savior
not the basis of those *dharma*s.
The measure of empty space established on a mundane level
is far removed from past, future, and present ages;
If one sees the mantra world-savior,
it too transcends the *dharma*s of the three ages.
Abiding only in verbal expression and far removed from agent and so on,
The provisional terms for empty space have been proclaimed by the Guiding Teacher [only in accordance with conventional usage].
Names are without support, just like empty space;
The mantra sovereign is also thus: though it manifests, it is dissociated from speech.
It is neither fire, water, wind, nor earth, nor sunlight,
Neither the moon or any other planets, nor day, nor night;
It is neither birth, nor old age and sickness, nor death, nor injury,
Neither divisions of time such as a *kṣaṇa* (instant), nor a year and so on;
Nor is there becoming and destruction, its number of eons cannot 42b
be apprehended,

It does not lead to birth in the pure or the defiled, nor do results arise.
Given that various mundane distinctions such as these do not exist,
One should always cultivate it diligently and seek the state
of an omniscient one.

Chapter XXV

The Three *Samaya*s

Thereupon the *vajradhara* Lord of Mysteries said to the Buddha, "As for the three *samaya*s mentioned [earlier] by the World-honored One, why are they described as the three *samaya*s?"

When the *vajradhara* Lord of Mysteries had finished speaking thus, the World-honored One addressed him, saying, "It is excellent, excellent, Lord of Mysteries, that you have asked me about this matter. Lord of Mysteries, you should listen attentively and consider it carefully as I now explain."

Vajrapāṇi said, "So be it, World-honored One. I am eager to listen."

The Buddha said, "There are three kinds of *dharma*s that, arising as a continuum and in conjunction with the removal of obstacles, are called the three *samaya*s. How do these *dharma*s arise as a continuum? Namely, [at the time of] the initial aspiration one does not see one's own nature. From this, wisdom is generated and knowledge concordant with reality arises, free from the web of inexhaustible differentiation. This is called the second mind, with the characteristic of *bodhi,* without differentiation, and representing the state of perfect and full awakening. Lord of Mysteries, having seen things as they really are, one surveys the inexhaustible realms of beings, compassion operates freely, and as one views them without objectification there arises the *bodhi*-mind [with the thought], 'I will establish beings so that they are free from all frivolous arguments and will cause them all to dwell in characteristicless *bodhi.*' These are called the states of the three *samaya*s.

Next, Lord of Mysteries, there are [another] three *samaya*s:
The first is the mind of the Perfectly Awakened One (Buddha),
the second is called the Dharma,
And the arising of that mind as a continuum is called the harmonious
Sangha.

These three *samaya*s have been taught by the buddhas and Guiding Teachers.
If one dwells in these three equalities[123] and cultivates practices for *bodhi,*
Then, starting with the gateways of guidance, and in order to benefit beings,
One will achieve *bodhi,* and the three bodies will operate freely.

"Lord of Mysteries, the *samyaksaṃbuddha,* in order to establish the teachings, empowers himself as a single body, namely, the first transformation body. Next, Lord of Mysteries, in [this] single body he displays three kinds [of aspects], namely, the Buddha, the Dharma, and the Sangha. Next, Lord of Mysteries, on the basis of this he establishes and expounds three kinds of vehicles, widely performs buddha deeds, manifests *parinirvāṇa,* and maturates beings.

"Lord of Mysteries, see how those bodhisattvas cultivating practices for *bodhi* via the gateway of mantras, if they comprehend the three equalities
42c and perform [rites of] accomplishment with the rules for mantras, are not
attached to any false grasping and cannot be hindered, except those who do not desire [to practice], are lazy, engage in profitless talk, do not engender faith, and accumulate property. Furthermore, one should not do two [other] things, namely, drink liquor and sleep on a bed."

Chapter XXVI

The Exposition of "Tathāgata"

Thereupon the *vajradhara* Lord of Mysteries said to the World-honored One:

What is a Tathāgata? What is an honored one among humans?
What is called a bodhisattva? What is a Perfectly Awakened One?
O Guiding Teacher and Great Muni, I beg you to sever my doubts!
Bodhisattvas of great renown, having abandoned their doubting thoughts,
Will cultivate the Mahayana, the king of practices unsurpassed.

Then the Bhagavān Vairocana surveyed the entire great assembly and addressed the *vajradhara* Lord of Mysteries, saying, "It is excellent, excellent, Vajrapāṇi, that you have asked me about this matter. Lord of Mysteries, you should listen attentively and consider it carefully as I now explain the path of the Mahayana."

[Then he spoke in] verse:

Bodhi has the characteristic of empty space and is free from all differentiation;
One who wishes to seek that *bodhi* is called a bodhisattva.
One who has accomplished the ten stages, has fully mastered [tenfold] freedom,
[Realizes that] *dharma*s are empty and illusionlike, knows that these *dharma*s are all the same,
And understands mundane destinies is on that account called a Perfectly Awakened One.
[One who realizes that] *dharma*s have a characteristic akin to empty space and are nondual and of only one characteristic
And has accomplished the ten powers of wisdom of a buddha is on that account termed a *saṃbuddha*.[124]

One who has destroyed ignorance with only wisdom and [possesses]
self-realized wisdom,
Whose own-nature is dissociated from speech, is on that account
called a Tathāgata.

Chapter XXVII

The Mundane and Supramundane *Homa* Rituals

“Next, Lord of Mysteries, once in former times when I was a bodhisattva practicing bodhisattva practices and residing in the world of Brahmā (Brahmaloka), Brahmā came and questioned me, saying, ‘Great Brahmā, we would like to know how many kinds of fire there are.’ I replied as follows:

‘Mahābrahmā is called Self-conceited (Abhimānin), the spontaneous one (*svayaṃbhū*).
Next, Mahābrahmā’s son was called Pāvaka, 43a
The beginning of mundane fire; his son was called Brahmodana.
His son was called Pitara,[125] [whose son was] Vaiśvānara;
He further begat Havana, Havyavāhana,
Pārśvasaṃvīta, and Atharvaṇa.
His sons were Prathita and Puṣkaroda.[126]
These fire gods were born from each other in succession.
Next, at the time of conception use the fire Māruta;
Later, when wishing to bathe yourself, [use] the fire Vahamāna.[127]
For use when bathing your [pregnant] wife, use the fire Maṅgala;
After the birth of the child use the fire Pragalbha.
For first naming the child use the fire Pārthiva;
You should know that the fire Śuci is to be used at the time of the [first] feeding.
When making a topknot for the child, you should use the fire Śadbhi,[128]
And next, when he receives the prohibitory precepts, the fire Samudbhava.
When [the term of] the prohibitory [precepts] comes to an end and a cow is presented [to the teacher], use the fire Sūrya;
When the boy marries, use the fire Yojaka.

For performing various deeds there is the fire [U]panāyika;
For worshiping heavenly divinities use the fire Pāvaka;
For house-building use the fire Brahmā, and for giving donations the fire Śānta;
For use when tying up the [sacrificial] sheep, the fire Avahani[ka];[129]
For use when having touched something polluted, use the fire Viveci;[130]
For use when [offering] cooked food, use the fire Sāhasa;
When worshiping the sun god, use the fire Haviṣya;
When worshiping the moon god, use the fire called Nidhi;
For use with full[-ladle] oblations there is the fire Amṛta;
At times of [rites for] quelling calamities (*śāntika*) use the fire Dāruṇa;
When performing rites for increasing benefits (*pauṣṭika*), [use] the fire Kṛtānta;
When vanquishing foes, you should use the fire Wrathful;
43b For attracting property, use the fire Kāmada;
If burning forests, you should use the fire Messenger;
For digesting what has been eaten, use the fire Jaṭhara;
When consigning [a corpse] to a fire, [use] the fire called Bhakṣa;
In the sea there is a fire called Vaḍabāmukha;
And the fire at the time of the final conflagration [at the end] of an eon is called Yugānta.
For you, good sirs, I have explained in brief the fires
That have been handed down as the practices of brahmans and read by those who practice the Vedas.'
At that time I pronounced these forty-four kinds [of fires].[131]
Next, Lord of Mysteries, in former times
I performed *homa* deeds without knowing the nature of the various fires;
This was not [true] *homa* practice, and I was unable to achieve any results from my actions.
When I further attained *bodhi,* I expounded twelve fires.
The Fire of Wisdom is the first, called Mahendra:
Dignified and pure gold in appearance, he increases benefits, bestows awesome power,

Is wreathed in flames, and dwells in *samādhi*—you should know that this represents the consummation of knowledge.
The second is called Fullness of Action: shining everywhere like the corona of the autumn moon,
He is [seated] inside an auspicious round circle, [holding] a rosary and [wearing] clean white robes.
The third is Māruta, black in color with a wind-parched figure.
The fourth is Rohita, his color like the radiance of the morning sun.
The fifth is Mṛḍa, who is heavily moustached, pale yellow in color,
Long-necked, very splendrous, and compassionate toward all.
The sixth is called Wrathful, squint-eyed and the color of smoke:
His hair stands on end, and he has a deafening roar, is very strong, and displays four fangs.
The seventh is Jaṭhara, who is swift and endowed with many colors.
The eighth is Kṣaya, just like a mass of flashes of lightning.
The ninth is called Mind-born, who is very powerful and has a body of many forms.
The tenth is Kravy[āda], who is red-black and marked with the letter *Oṃ.*
The eleventh fire god <*his name is missing in the Sanskrit text*>.[132]
The twelfth is Mohana, by whom beings are deluded. 43c
Lord of Mysteries, these are empowered by the form of fire (i.e., Agni),
And with one's own shape and color conforming with theirs and the drugs and other materials the same too,
One performs external *homa,* accomplishing *siddhi* at will.
Next, in one's inner heart that which is of one nature but tripartite,
Three places united to form one, represents the internal *homa* of the *yogin.*[133]
[When one performs it with] thoughts of great kindness and great pity, it is called the rite for quelling calamities;
Endowed also with joy, it becomes the rite for increasing benefits;
And with wrath [arising] from the matrix [of compassion] one performs various [wrathful] deeds.
Furthermore, Lord of Mysteries, in accordance with those places (i.e., hearths) that have been explained,

And following the appropriate deeds and following faith-and-understanding, one makes burnt offerings."[134]
Then Vajrapāṇi said to the Buddha, "World-honored One,
What is the meditation for the fire hearth? How does one employ sprinkling
And spread the auspicious grass properly? How does one set out all the materials?"
The Buddha addressed the Lord of Mysteries, the *vajradhara,* saying,
"The hearth for the fire should be a cubit's measure, its four sides equal to each other,
Its rim made four phalanges [high and wide], and surrounded by *vajra* seals.
One spreads this with fresh rushes, going around the hearth toward the right (i.e., clockwise)
And not placing the tips over the bases: the bases should be placed over the tips.
Next, one takes some auspicious grass and sprinkles [water] to the right according to the rules.
Unguent, flowers, and lamps are then offered to the fire god.
The practitioner, with a single flower, makes an offering to Mṛḍa,
And when [the deity] has been installed in his seat, he should again employ sprinkling
And should make full[-ladle] offerings, reciting [the deity's] own mantra.
Next [he performs] the *homa* for quelling calamities, or else uses the rite for increasing benefits.
Mundane *homa* such as this is called an external deed.
44a Next, internal *homa* extinguishes karma and [re]birth.
Understanding one's own *manas* (mind), one dissociates oneself from form, sound, and so on.
The eyes, ears, nose, tongue, and body, as well as verbal and mental action,
All arise entirely from the mind and depend upon the mind-king.
The eyes and so on, born of differentiation, as well as the objective realms of form and so on,

Obstacles to wisdom unborn, the Wind-parched Fire is able to extinguish.
It burns away false differentiation and accomplishes the pure *bodhi*-mind.
This is called internal *homa,* and it has been taught for bodhisattvas."

Chapter XXVIII

The Exposition of Deity *Samādhi*

Thereupon the *vajradhara* Lord of Mysteries said to the Buddha, "World-honored One, I beg you to explain the actual manifestation of the physical forms and awesome efficacy of the deities so as to make bodhisattvas cultivating bodhisattva practices via the gateway of mantras visualize their deity's form in such a way that their deity's body is identified with their own body and they will without any doubt obtain *siddhi*."

When the *vajradhara* Lord of Mysteries had finished speaking thus, the Buddha addressed him, saying, "Excellent, excellent, Lord of Mysteries! It is excellent that you have asked me about this matter. Now then, listen attentively and apply your mind very carefully as I now explain."

Vajrapāṇi said, "So be it, World-honored One. I am eager to listen."

The Buddha said, "Lord of Mysteries, the deities have three kinds of bodies, namely, syllable (*akṣara*), seal (*mudrā*), and physical form (*rūpa*). The syllables are of two kinds, namely, sound and *bodhi*-mind. The seals are [also] of two kinds, namely, with form and without form. The deity's body is also of two kinds, namely, pure and impure. The pure body, of realization, is dissociated from all characteristics, while the impure conceptualized body has a manifest form and various colors.[135] The two kinds of deity-forms accomplish two kinds of deeds: on account of the conceptualized [body] one accomplishes *siddhi* with characteristics, and on account of the unconceptualized [body] there accordingly arises *siddhi* without characteristics."

He then spoke these verses:

> The Buddha has taught that on account of the conceptualized one
>   will desire to accomplish [*siddhi*] with characteristics,
> And by abiding in the unconceptualized one will obtain *siddhi*
>   without characteristics.
> Therefore, one should in every way abide in the non-conceptualized.

Chapter XXIX

The Exposition of *Samādhi* without Characteristics

Next, the Bhagavān Vairocana addressed the *vajradhara* Lord of Mysteries, saying, “Lord of Mysteries, those bodhisattvas cultivating bodhisattva practices via the gateway of mantras who wish to accomplish *samādhi* without characteristics should think as follows: ‘From where do concepts arise? Is it 44b
from my body or from my mind?’ Were they to arise from the body, the body is like grass, trees, and pebbles; its own-nature is such that it is dissociated from activity, incognizant, and born of cause and action, and it should be viewed as being the same as external things. Again, it is like a constructed image, which can be damaged by neither fire nor water nor sword nor poison nor *vajra* and so on, and which, should one become angry with it and speak harshly to it, can[not] be moved in the slightest. Even if gods and worldlings serve it and provide it with food and drink, garments, unguents, and garlands of flowers, or with various special articles of enjoyment such as the likes of unguents, sandalwood, and camphor, it will not engender joy. Why? The ordinary person, foolish and childlike, gives rise to differentiating thoughts, born of his own self, perverse, and unreal, with regard to that image which is by its own-nature empty, and he either worships it or does harm to it. Lord of Mysteries, in this manner should one dwell, cultivating mindfulness of the body and observing how it is by nature empty.

“Next, Lord of Mysteries, because the mind has no own-nature and is dissociated from all concepts, one should consider it to be by nature empty. Lord of Mysteries, seek though one may, the mind cannot be apprehended in the three ages, for it transcends the three ages. In this manner its own-nature is far removed from characteristics. Lord of Mysteries, that there are mental concepts is the product of differentiation on the part of ordinary people, foolish and childlike. Because they do not understand, they have false

misconceptions such as these, which should thus be considered unreal and unborn.

"Lord of Mysteries, these bodhisattvas cultivating bodhisattva practices via the gateway of mantras will realize the *samādhi* without characteristics, and because they dwell in the *samādhi* without characteristics, the true speech (i.e., mantra [deities]) uttered by the Tathāgata will personally face them and always appear in their presence."

Chapter XXX

Mundane and Supramundane Recitation

"Next, Lord of Mysteries, I shall now explain the secret method for reciting mantras.

For each of the mantras perform mental recitation
And, second, with the outgoing and incoming breath: these are always the foremost of *yoga*s.
If one recites differently from this, the mantra will be deficient in its members.
In internal and external *yoga* I have taught that there are four kinds.[136]
In the case of mundane recitation, there is a continuum of objects [of cognition],
And one dwells in seed-syllables and phrases, or else the mind attends on one's own deity.
Therefore, it is said to have an object of cognition, and [recitation with] the outgoing and incoming breath is regarded as the best [of mundane recitation].
One should know that the supramundane mind is far removed from syllables;
One's self and the deity become one and nondual, without grasping or attachment,
And one does not sunder the mind and the physical image—do not act contrary to the rules! 44c
The three *lakṣa*s[137] that I have explained and the many ways of reciting mantras
Lead to the removal of sins, and the *mantrin* is purified.
Do not act contrary to this teaching regarding the number of recitations!"

Chapter XXXI

The Entrustment

Thereupon the World-honored One addressed the entire assembly, saying, "You must now not be negligent with regard to this gateway to the Dharma. If you do not know their basic nature, you should not confer it on other people apart from my disciples who possess the [right] attributes. I shall now explain them, and so you should listen singlemindedly.

"If they were born at the time of an auspicious planet or lunar mansion, seek after excellent things, have subtle wisdom, are always mindful of their debts of gratitude, produce thoughts of earnest longing [for the Dharma], and dwell in joy on hearing the Dharma, their complexions are bluish white or white in color, they have broad heads and long necks, their foreheads are broad and flat, their noses straight and their faces full, and they are dignified and well-proportioned—such a son of the Buddha you should diligently instruct."

Thereupon all those endowed with awesome virtue all felt blessed happiness, and upon hearing this, they received it with deference and took it up singlemindedly. The entire assembly, having made vast offerings with various adornments, bowed down at the feet of the Buddha, and they reverently clasped their palms together and spoke these words: "We but beg you to proclaim the world-saving phrases of empowerment for this Dharma teaching so that the path of Dharma vision may pervade everywhere and long remain in the world."

Then the World-honored One uttered the mantra of the phrases of empowerment for this gateway to the Dharma: *Namaḥ samantabuddhānāṃ, sarvathā śiṃ śiṃ triṃ triṃ guṃ guṃ dhariṃ dhariṃ sthāpaya sthāpaya buddhasatya vā dharmasatya vā saṅghasatya vā hūṃ hūṃ vedavide svāhā.* (Homage to all Buddhas! In every way, *śiṃ śiṃ triṃ triṃ guṃ guṃ dhariṃ dhariṃ*! cause to perdure, cause to perdure! either the truth of the Buddha or the truth of the Dharma or the truth of the Sangha! *hūṃ hūṃ*! O you who are conversant with [sacred] knowledge! *svāhā*!)[138] [257]

Then, when the Buddha had finished expounding this scripture, all the *vajradhara*s and the bodhisattvas headed by Samantabhadra and so on, hearing what the Buddha had said, were all overjoyed and believed, accepted, upheld, and practiced it.

[*End of*] *Fascicle Six of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Fascicle Seven

45a

Chapter I

The Code of Training for Mantra Practice among the Procedural Rules for Worship[139]

I bow down to the Buddha Vairocana,
    his pure eyes wide open like a blue lotus.
On the basis of the *Mahāvairocana Sutra King* I shall
    explain the ritual rules helpful for worship.
In order to accomplish the procedural mantra method
    so that one may attain swift accomplishment in accordance with it,
And in order to render one's own mind free from sully,
    I shall now proclaim them in summary.
First, the expedient means of the unsurpassed vow of knowledge
    for the accomplishment of benefits for self and others:
Although the expedient means for accomplishing it are immeasurable,
    the generation of *siddhi* is dependent on faith-and-understanding.
All the Tathāgatas and sons born of the Jina
    who have fulfilled the excellent vows of *siddhi,*
The mantric forms of their buddha-bodies,
    the various seals and modes of conduct in which they dwell,
The special path whereby mantras are practiced,
    and the Broad (Vaipulya) Vehicle—have clear faith in all these.
In the faith-and-understanding of sentient beings there are higher,
    middling, and lower,
      and the World-honored One has taught the methods for realizing
      and cultivating them;

Taking pity on beings in the six destinies of transmigration,
he expounds them in order to bring benefit in conformity with them.
You should pay reverence with a resolute mind
and arouse thoughts of diligent sincerity and deep faith.
Someone who in the supreme Broad Vehicle
knows the wondrous mantra practices of self-discipline (i.e., *vinaya*),
Follows the unsurpassed separate regulations (i.e., *prātimokṣa*) for reciting *vidyā*s
practiced by the sons of the Sugata,
Understands the items of the full [ritual] appurtenances, and has received certification for transmitting the teachings and so on—
If you see a teacher like this, reverently make obeisance to him,
and in order to benefit others abide in singlemindedness.
Look up to him as if he were a guide for the world
or as a good friend or kinsman;
Engender a special mind of diligence,
worship him, serve him, and follow his actions.
Obedient to the teacher's wishes, make him rejoice,
and when facing him, embraced by his compassion,
Ask him with head bowed for the excellent practices of the Sugata:
"I beg you, O Venerable One, to instruct me as you see fit."
The teacher will freely construct
a wondrous circular altar (i.e., *maṇḍala*) of the "Matrix of Great Compassion" and so on,
He will induct [the disciples] into the *maṇḍala* in accordance with the rules,
and he will bestow the *samaya* according to their capacity.
45b The ritual site, book of teachings, mantras, and seals
are orally transmitted by the venerable teacher in person;
[The disciple] acquires the excellent *samaya* and protection,
and he should practice as taught.
Moreover, what is taught in this scripture encompasses the right practice of the equality (*samaya*) of mantras;
Out of pity for disciples of inferior intelligence,
the gradual rites are differentiated.

Gods among the victory-creating gods,
sons born from the mind of the Perfectly Awakened One,
And mundane gods below with their seals of body and speech
enter this supreme vehicle of mantras.
Those who act as models, providing guidance in mystic practices,
should all be revered and not slighted;
Because they are able to bring benefit to all worlds,
you must not engender thoughts of forsaking them.
You should always focus uninterruptedly
on their vast virtues,
And in accordance with what suits your capacity
you should serve and worship them all.
The multitudes of the Buddha's *śrāvaka*s, *pratyekabuddha*s,
the exposition of their teachings about the path of extinguishing suffering,
Teachers who bestow the code of training, and fellow celibates—
toward none of these should you entertain thoughts of contempt.
Carefully observing what should be done at the appropriate time,
attend on them with respect.[140]
Do not engage in *dharma*s of foolish and childlike mental conduct,
nor do you bear grudges against deities.
As is taught in the scriptures of the world's Guide,
nothing does more than anger to harm great benefit;
The causes and conditions of a single moment of thought will completely burn away
the good cultivated during *koṭi*s of vast eons.
Therefore, you should always earnestly reject
this root of profitlessness.
The wish-fulfilling jewel of the pure *bodhi*-mind
fulfills mundane and supramundane excellent wishes;
The removal of doubts ultimately ends in the acquisition of *samādhi,*
and self-benefit and benefiting others are born of this.
Therefore, you should guard it twice as dearly as your own life,
observing how you possess a treasury of vast merit.
Should your body, speech, or mind disturb [other] beings,
even to the slightest degree, you should eschew all [such behavior],

Unless many can be helped by other expedient means,
in which case you dwell inwardly in thoughts of compassion
while [outwardly] manifesting anger.
Toward the likes of sentient beings who turn their backs on debts of gratitude
always espouse forbearance, disregarding their faults.
Furthermore, be always possessed of the immeasurable thoughts
of great kindness and pity, as well as joy and equanimity.
Gifts of the Dharma and of food made to the best of your ability
convert living beings through the beneficent practice of compassion,
Or else, with your mind attuned to the great boon,
remain indifferent, waiting for the [right] time.
Should you not have the strength to bring extensive benefit [to others],
45c simply observe the *bodhi*-mind, abiding by the rules;
The Buddha has taught that it is endowed with the myriad practices
and satisfies the white and pure *dharma*s.
By means of giving and the other [four] gateways to deliverance[141]
embrace sentient beings into the Great Vehicle,
Making them dwell therein, uphold it, recite [its scriptures], and so on,
as well as thinking on it and practicing it correctly.
The wise person restrains the six sense organs
and, his mind calmed, he should always cultivate mental equipoise.
Destructive to [all] deeds is liquor,
the root of all unwholesome *dharma*s;
It is like poison, fire, sword, frost, hail, and so on,
and therefore you should keep your distance and not go near it.
Furthermore, since the Buddha has taught that it increases self-conceit,
you should not sit or lie on fine raised beds.
In short, he who possesses wisdom
renounces all things that harm himself or harm others.
Basing myself on the right *samaya* path,
I have now in due order proclaimed it in brief,
Elucidating the sutras taught by the Buddha
in order to broaden understanding and produce resolve.

Dwelling properly on this basis in the precepts of equality (*samaya*),
you should moreover dissociate yourself from the causes of transgression,
That is to say, habituation to evil thoughts, laziness, delusion,[142] fear,
[idle] talk, and so on.
He whose mind has awoken to the wondrous gateway of mantras,
thus dwelling properly in the *samaya,*
Should cause obstacles to be gradually extinguished
so that his merits may increase.
Desirous of entering *siddhi* in this lifetime,
he thinks about it as is appropriate
And receives in person the *vidyā* methods from a venerable [teacher],
observing what is appropriate for performing [rites of] accomplishment.
He should himself dwell in the mantra practices
in accordance with the procedural rules for *vidyā*s that have been explained.
First, he makes obeisance to a venerable [teacher qualified to]
initiate him and transmit the teachings,
requesting the [ritual] deeds to be practiced with mantras.
Having received permission from the teacher, the wise person
should base himself in a place of suitable topography:
A fine mountain, a secondary peak, a ravine,
various grottoes, between two mountains,
Wherever tranquility can be had at all times,
a pond completely adorned with lotuses and blue lotuses,
Large rivers, flowing streams, sandbars, and riverbanks,
far removed from the tumult and clamor of people;
Where there are trees pleasing to the mind with luxuriant foliage
and an abundance of lactaceous trees and auspicious grasses,
Where there are no mosquitoes or gadflies, no suffering from cold or heat,
and no molestation by wicked beasts or poisonous insects,
Or where the Tathāgata and his saintly disciples
once in former times roamed and dwelled,

And temples, stupas, *araṇya*s, and chambers of seers of yore—
he should base himself in a place in which his heart and mind rejoice.
He renounces the [life of a] householder, cutting off social obligations,
and strives to avoid the hindrances and entanglements caused by the five desires;
Intently and profoundly rejoicing in the taste of the Dharma,
he nurtures his mind to seek *siddhi.*
Furthermore, he is always endowed with the wisdom of perseverance
46a and is able to allay the fatigue and pain of hunger and thirst.
He has a good companion leading a pure life or, if he has no companion,
is always together with sutra scrolls of the wondrous Dharma.
Someone who follows the practices of buddhas and bodhisattvas,
has firm faith-and-understanding in the right Mantra [Vehicle],
Possesses the strength of pure wisdom, is very persevering and energetic, does not seek the mundane,
Always desires to be resolute, is not timid,
achieves success for self and others in this lifetime,
Does not follow other gods, and is a fearless support—
anyone endowed with these [qualities] is called a good associate.

Chapter II

The Increasing and Guarding of Pure Conduct

When you have finished preparing the site of accomplishment,
each day dwell first in the wisdom of mindfulness.
Lie down to rest according to the rules,[143] and when you get up for the first time,
dispel inexhaustible obstructors.
During this night sins born of heedlessness
are carefully purified, and you repent of them all.
Your sense organs calmed, endowed with compassion, and with beneficent thoughts
vow to deliver inexhaustible realms of beings.
Bathe according to the rules or, if you do not bathe,
you should make pure your body, speech, and mind.
Next, in a chamber for retreat or in an empty and quiet spot scatter fine flowers as adornment
And arrange the images and excellent texts,
or else call to mind the buddhas in the ten directions
And visualize them quite clearly in your mind's eye.
Based on the direction in which your deity resides,
You should with utmost sincerity reverently dwell in singlemindedness
and, prostrating yourself on the ground, make obeisance:
"I take refuge in the Perfectly Awakened Ones in the ten directions,
all endowed throughout the three ages with the three bodies;
I take refuge in the entire Dharma of the Great Vehicle;
I take refuge in the nonregressing multitude [possessing] the *bodhi*[-mind];
I take refuge in spells (*vidyā*s) and in true speech (mantras);
I take refuge in all mystic seals;

And with the pure actions of body, speech, and mind
I make obeisance most earnestly with immeasurable reverence."

The mantra of the expedient means for making obeisance is: *Oṃ namaḥ sarvatathāgatakāyavākcittapādavandanāṃ karomi.* (*Oṃ,* homage! I make obeisance to the feet of the body, speech, and mind of all Tathāgatas.) [258]

With this mantra for making obeisance,
one is able to make obeisance to all the buddhas of the ten directions.
[Then] placing your right knee on the ground and clasping your hands together,
contemplate, confess, and repent your previous sinful actions:
"On account of the accumulations of ignorance
I have committed many sins in the actions of body, speech, and mind;
Because greed, anger, and stupidity obscured my mind,
before buddhas, the Right Dharma, the Sangha of the Wise and Holy,
My parents, my two teachers, good friends,
and immeasurable beings
I have in the course of transmigration through beginningless birth-and-death
committed most grievous and inexhaustible sins,
46b And in the presence of the buddhas of the present age in the ten directions
I [now] repent of them all, never to commit them again."

The mantra of the expedient means for expiating sins is: *Oṃ sarvapāpasphoṭadahanavajrāya svāhā.* (*Oṃ,* for you who like a *vajra* burst asunder and burn all sins, *svāhā*!) [259]

"Homage to the buddhas of the ten directions and three ages with their three kinds of eternal bodies, to the treasury of the Right Dharma,
And to the multitude [possessing] the excellent great mind of *bodhi*—
I now duly take refuge in them all."

The mantra of the expedient means for taking refuge is: *Oṃ sarvabuddhabodhisattvān śaraṇaṃ gacchāmi vajradharma hrīḥ.* (*Oṃ,* I take refuge in all buddhas and bodhisattvas. Adamantine Dharma, *hrīḥ*!) [260]

"This body, free from sullies, which I have purified,
together with bodies, speech, and minds of the three ages,
More numerous than an ocean of dust motes of [countless buddha] fields,
I offer up to all Tathāgatas."

The mantra of the expedient means for offering one's body is: *Oṃ sarvatathāgatapūjāpravartanāyātmānaṃ niryātayāmi sarvatathāgatāś cādhitiṣṭhantā*[*ṃ*] *sarvatathāgatajñānaṃ me āviśatu.* (*Oṃ,* I offer myself for the incitement of worship of all Tathāgatas. May all Tathāgatas empower [me], and may the knowledge of all Tathāgatas enter upon me!) [261]

"The excellent jewel of the pure *bodhi*-mind
I now generate to save living beings
Entangled in the aggregations of the sufferings of birth and so on,
and their bodies hurt by ignorance;
Their savior, refuge, and liberator,
may I always bring benefit to sentient beings."

The mantra of the expedient means for generating the *bodhi*-mind is: *Oṃ bodhicittam utpādayāmi.* (*Oṃ,* I generate the mind of awakening.) [262]

There are some additional phrases, which say: "The *bodhi*-mind is dissociated from all things; that is to say, the [five] aggregates, [eighteen] elements, [twelve] sense fields, grasper, and grasped having been abandoned, *dharma*s are without self and one's own mind is equal [with them] and originally unborn, its own-nature like great emptiness. Just as the World-honored Buddhas and bodhisattvas generated the *bodhi*-mind up to the site of *bodhi*, so too do I thus generate the *bodhi*-mind." <*These additional phrases are like a mantra, and one should recite the Sanskrit text.*>[144]

"In the power of the various skilled expedient means
of the oceanlike multitudes of Perfectly All-knowing Ones
Throughout immeasurable world-systems in the ten directions,
and in all the meritorious actions cultivated

46c By the Buddha's sons for living beings
I now completely rejoice."

The mantra of the expedient means of sympathetic joy is: *Oṃ sarvatathāgatapuṇyajñānānumodanāpūjāmeghasamudraspharaṇasamaye hūṃ.* (*Oṃ,* O pledge of the diffusion of oceanlike clouds of worship consisting of sympathetic joy in the merit and knowledge of all Tathāgatas, *hūṃ*!) [263]

"I now call upon the Tathāgatas
and world-saviors [possessing] the great mind of *bodhi:*
I but pray that everywhere throughout realms in the ten directions
you will constantly cause Dharma showers to rain down from great clouds!"

The mantra of the expedient means of solicitation is: *Oṃ sarvatathāgatādhyeṣaṇapūjāmeghasamudraspharaṇasamaye hūṃ.* (*Oṃ,* O pledge of the diffusion of oceanlike clouds of worship consisting of requesting all Tathāgatas [for instruction], *hūṃ*!) [264]

"I pray that you will cause ordinary people, wherever they may dwell,
to quickly cast off their bodies, aggregations of much suffering,
And that they will be able to reach the place without sully,
there to dwell peacefully in the pure body of the Dharma realm."

The mantra of the expedient means for invoking the Dharma body is: *Oṃ sarvatathāgatā*[*n*] *adhyeṣayāmi sarvasattvahitārthāya dharmadhātusthitir bhavatu.* (*Oṃ,* I summon all Tathāgatas. For the sake of the weal of all beings, may the Dharma realm perdure!) [265]

"All the wholesome actions that I have cultivated
in order to bring benefit to all beings,
I now duly redirect them all
so that they may remove the suffering of birth-and-death and lead to *bodhi.*"

The mantra of the expedient means for redirecting [merit] is: *Oṃ sarvatathāgataniryātanapūjāmeghasamudraspharaṇasamaye hūṃ.* (*Oṃ,* O pledge of the diffusion of oceanlike clouds of worship consisting of offerings to all Tathāgatas, *hūṃ*!) [266]

In addition, you may perform other meritorious deeds,
such as recitation, perambulation, and sitting comfortably
[in meditation],
In order to make the body and mind completely pure 47a
and save out of pity self and others.
The nature of the mind being thus free from sullies,
the body sits at peace as is appropriate.
Next, you should bind the *samaya* seal,
which purifies the path of the three actions.
You should know that the appearance of the secret seal
has been explained by the Perfectly All-knowing Ones:
You should clasp the left and right hands together, raise both thumbs,
And touch all parts [of the body] while reciting the mantra.

The *vidyā* "Entry into the Buddhas' *Samaya*" is: *Namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ, oṃ asame trisame samaye svāhā.* (Homage to all Tathāgatas in all directions! *Oṃ,* O pledge of three equals, without equal! *svāhā*!) [267; cf. 6]

By merely binding this mystic seal one is able to purify the stage of
the Tathāgata;
The [ten] stages and [six] *pāramitā*s will be completed, and one will
accomplish the sphere of the path of the three *dharma*s.
The other seals are as explained in order in the sutra;
The *mantrin* should know that his actions will be successful.
Next, bind the insignia of the mystic wisdom of birth in the Dharma
realm;
Because it purifies body, speech, and mind, your body is completely
transformed.
The right and left hands both form adamantine fists,
With the two thumbs inside the palms and both forefingers perfectly
straight.
This is called the secret seal of purification of the Dharma realm.

The mantra "birth in the Dharma realm" is: *Namaḥ samantabuddhānāṃ, dharmadhātusvabhāvako 'haṃ.* [268 = 7]

Visualize your own person as being like the Dharma realm in its own nature,
And utter the mantra three times.
You should see yourself dwelling in the Dharma body, unsullied like empty space,
For the awesome power of the mantra and seal empowers the practitioner.
In order to make this [state] firm, visualize yourself as having an adamantine body
And bind the seal of adamantine knowledge: with the left and right hands back to back,
The left and right small, ring, middle, and forefingers support each other,
47b While the two thumbs are each rotated so that they meet in the palm of the right hand.
This is called the supremely auspicious seal of the Dharma wheel,
And this person will before long be the same as a world-savior.
The adept will see the awesome power of the mantra and seal,
And like the precious wheel-turner (*cakravartin*) he will always turn the great Dharma wheel.

The mantra of Vajrasattva is: *Namaḥ samantavajrāṇāṃ, vajrātmako 'ham.* [269 = 8]

Having recited this mantra, you should dwell in mental equipoise
And clearly visualize this body of yours as being identical to Vajradhara.
To all who see you, including immeasurable heavenly demons,
You are like Vajrasattva—do not engender any doubting thoughts about this.
Next, with a mantra and seal, don adamantine armor:
You should visualize the garments that you wear producing fiery light rays all over your body.
Because you use this to adorn your body, demons, obstructors,
And other evil-minded creatures will all scatter in the four directions on seeing you.

The appearance of the mystic seal for this: first form the *saṃpuṭa* [hand-clasp];
The two forefingers of the left and right hands are curled around on top of the middle fingers,
And the two thumbs stand side by side in between the palms.
Having recited the mantra, you should visualize the letter of unsulliedness (*Ra*).

The mantra of adamantine armor is: *Namaḥ samantavajrāṇāṃ, oṃ vajrakavaca hūṃ.* (Homage to all Vajras! *Oṃ,* O adamantine armor! *hūṃ*!) [270; cf. 9]

The letter *Ra* is pure white in color and adorned with a dot of emptiness;
Place it on top of your head, like a bright gem in a topknot.
Even the sullies of sins accumulated in a hundred eons
Are completely eliminated by this, and merit and wisdom are all consummated.

The mantra is: *Namaḥ samantabuddhānāṃ, raṃ.* [271 = 84]

[This] mantra, identical to the Dharma realm, removes immeasurable sins, 47c
And before long you will succeed in dwelling in the stage of nonregression.
To all places of defilement you should apply this letter-gateway,
Red in color, endowed with awesome splendor, and completely surrounded by a wreath of flames.
Next, in order to vanquish demons and curb great obstacles,
You should recall the *vidyā* "Unendurable Great Protection."

The *vidyā* "Unendurable Great Protection" is: *Namaḥ sarvatathāgatebhyaḥ sarvabhayavigatebhyo viśvamukhebhyaḥ, sarvathā haṃ khaṃ rakṣa mahābale sarvatathāgatapuṇyanirjāte hūṃ hūṃ trāṭ trāṭ apratihate svāhā.* [272 = 5]

Through the mere recollection [of this mantra] *vināyaka*s
And *rākṣasa*s of evil form will all scatter.

Chapter III

The Worship Ritual

Having thus purified himself with right actions,
[the practitioner] dwells in meditation, visualizing his own mantra-lord;
He invokes him with mantras and seals,
and should first display the *samaya.*
Intercorresponding with the mantra, he removes obstructors,
also using Acala's wisdom-sword seal.
Bowing down and offering up *argha* water,
the practitioner then offers up seats for the mantra [deities].
Next, he should make offerings of flowers, unguent, and so on
and remove any sully, again with Acalanātha.
Warding off [obstacles] and purification are all [done] like this,
and his own mantra-lord is used for empowerment,
Or else he visualizes himself surrounded by immeasurable and innumerable multitudes
of buddhas and sons born of the Jina.

The above are the verses of summary. Below the procedures will be explained individually.

Visualize the letter *Ra* in front, possessing a dot and extensively adorned;
That is to say, [it has] a wreath of flames with pure light and shines with the radiance of the morning sun.
Thinking on the true meaning of the sound [of the letter *Ra*], you will be able to remove all obstacles
And be liberated from the sullies of the three poisons; all *dharma*s are also thus [free from sully].

First you purify your mind-ground and then purify the ground of the ritual site.
48a Completely cleared of defects, its appearance is like empty space,
And this ground is just as if it were supported by *vajra*s.
First, at the lowest level, imagine a wind circle,
On which rests the letter *Ha,* wherefrom there emanates black fiery light.

The mantra is: *Namaḥ samantabuddhānāṃ, haṃ.* [273 = 91]

Next, on top of this place a water circle, its color like snow or milk,
On which rests the letter *Va,* with the light rays of a *sphaṭi*[*ka*] (crystal), the moon, or lightning.

The mantra is: *Namaḥ samantabuddhānāṃ, vaṃ.* (Homage to all Buddhas! *vaṃ*!) [274]

Then, on top of the water circle, visualize a *vajra* circle
And mentally place on it the primordial letter (*A*); [the *vajra* circle is] square and completely yellow in color.

The mantra is: *Namaḥ samantabuddhānāṃ, a.* [275 = 73]

This circle is adamantinelike and called "great *indra* (*mahendra*),"
And fiery light, the color of pure gold, flows forth everywhere.
Within it imagine the Guide and Buddha's sons.
Visualize in water a white lotus of fine color with a *vajra* for a stem;
Eight-petaled, it has stamens, is adorned with jewels,
Constantly emits immeasurable light rays, and is surrounded by a hundred thousand lotuses.
On top of it then visualize the lion throne of the Great Awakened One,
Decorated with the king of jewels, inside a great palace.
Jeweled pillars[145] stand all in rows, and there are banners and parasols everywhere;
Chaplets of pearls are intertwined, and finely jeweled raiments hang pendent.
It is circumfused with clouds of fragrant flowers and jeweled clouds,
And sundry flowers rain down all around, adorning the ground in great profusion;

Music plays in harmonious rhythms and with lovely voices.
Inside the palace imagine pure and wondrous flasks and *argha* [vessels];
The king of jeweled trees is in full bloom, and [the palace] is illuminated with *maṇi* lamps.
There are handmaidens of *samādhi*s, *dhāraṇī*s, the [ten] stages, and [tenfold] freedom, 48b
The Buddha's *pāramitā*s and so on, and wondrously ornate flowers of *bodhi:*
With expedient means they perform sundry arts and sing the sounds of the wondrous Dharma.
"On account of the power of my merit, the power of the Tathāgata's empowerment,
And the power of the Dharma realm I abide in universal offering."

The *vidyārājñī* "Proceeding from the Treasury of Empty Space (Gaganagañja)" is: *Namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ, sarvathā khamudgate spharahīmaṃ gaganakaṃ svāhā.* [276 = 141] <*The method is that it should be recited many times.*>

The empowerment of everything with this is no different from what is real.
Form the adamantine hand-clasp: this is the seal of empowerment.
All *dharma*s are unborn for their own-nature is originally quiescent:
Think on this truth, and [then] place the letter *A* in the center [of the lotus].
Next, you should transform the letter *A* into the Muni Vairocana:
Many [world-systems] inexhaustible like the dust motes of [countless buddha] fields appear everywhere in his halo
In multiples of a thousand realms, and he emanates circles of fiery light
That pervade the realms of beings and make them enlightened according to their nature.
His body and speech are all-pervading, and so too is the Buddha's mind.
The color of pure gold from the Jambū [River] so as to conform with the world,

He sits cross-legged on a lotus, meditating and free from the [three] poisons;
He wears robes of light silk and has a crown of hair naturally done in a topknot.
In the case of Śākyamuni, imagine the letter *Bhaḥ* in that [lotus]
And again transform this letter into the honored one Śākyamuni:
The striving hero has a *kāṣā*[*ya*] robe and the thirty-two attributes of a great person.

The seed heart[-mantra] of Śākya[muni] is: *Namaḥ samantabuddhānāṃ, bhaḥ.* [277 = 95]

The letter-gateway (*Bhaḥ*) changes into a buddha, who benefits beings
Just like the honored one Vairocana, and the *yogin* observes how
One body, two bodies, through to immeasurable bodies
48c Similarly enter [the Buddha's] own body and also issue forth likewise.
On a lotus to the right of the Buddha you should visualize your own deity,
And on the left place the striving hero Vajradhara with his attendants.
On flowery pedestals in front and behind are vast multitudes of bodhisattvas
Who bring benefit to beings, such as those who will succeed to the position [of a buddha] after one more birth.
On the right side below the flowery seat is the *mantrin*'s place.
If you worship Mañjuśrī, place the letter of no-self (*Maṃ*) in the center [of the lotus]:
This letter will be transformed into the person [of Mañjuśrī] as in the earlier visualization.

The seed heart[-mantra] of Mañjuśrī is: *Namaḥ samantabuddhānāṃ, maṃ.* [278 = 82]

In the case of Avalokiteśvara or Vajrasattva,
Maitreya, Samantabhadra, Kṣitigarbha, [Sarva]nīvaraṇaviṣkambhin,
Buddhalocanā, Pāṇḍaravāsinī, Tārā, Bhṛkuṭī,
Māmakī, Śaṃkara, Golden Wheel (i.e., *cakravartin*), Hayagrīva,
*Vidyādhara*s, male and female messengers, wrathful [deities], and servants

Follow your desires in transforming them [from their seed-syllables] according to the earlier method.
In order to make their minds rejoice, offer up external unguent, flowers,
Lamps and *argha* water, all as explained in the main teachings.
Use Acala to remove sullies, ward off [obstacles], cause effulgence,
Empower yourself in your own rite, and protect your own person;
For binding the boundaries in all directions, alternatively use Trailokyavijaya.
Invoke [the deities] in accordance with the seals and mantras used in the main teachings,
And [alternatively] in conjunction with this general seal and king of mantras.

The mantra of the holy one Acalanātha is: *Namaḥ samantavajrāṇāṃ, caṇḍamahāroṣaṇa sphoṭaya hūṃ traṭ hāṃ māṃ.* (Homage to all Vajras! O you who are violent and very wrathful! rend! *hūṃ traṭ hāṃ māṃ*!)[146] [279; cf. 63] <*You should recite this three times.*>

You should form adamantine fists with both the left and right hands,
And extend the middle fingers and forefingers straight out, while the thumbs hold down the little and ring fingers.
The left hand forms a sheath and the right hand formsa sword, 49a
And the sword of the right hand is always inserted into, rests in, and is drawn from the sheath of the left hand.
This is the mode of conduct for the mystic seal of Acalanātha.
The left hand rests against your heart, while the right hand is rotated all around:
You should know that things touched by it are said to have been removed of sully.
Rotating it to the left (i.e., counterclockwise), you accomplish by this means the warding off [of obstacles],
And when binding the boundaries in the [cardinal] directions and [intermediate] quarters, in each case make [the right hand] rotate to the right (i.e., clockwise).
Other sundry deeds, such as destroying evil and purifying obstacles,

Should also be performed in this manner in accordance with their type.
Next, with mantra and seal, invoke the holy ones:
The buddhas and bodhisattvas have said that they will come on the basis of their own vows.

The mantra of the expedient means of invocation is: *Namaḥ samanta-buddhānāṃ, āḥ sarvatrāpratihate tathāgatāṅkuśa bodhicaryāparipūraka svāhā.* [280 = 162] <*You should recite it seven times.*>

With the hand-clasp of homage firmly bind the adamantine bind;
You should extend the forefinger of the right hand straight up
And crook the upper phalanx—hence it is called the hook seal.
With this the buddhas, saviors of the world, summon all
Bodhisattvas of great power dwelling peacefully in the ten stages and so on,
As well as other beings with unwholesome minds, difficult to subjugate.
Next, present the *samaya* together with the mantra and seal;
The appearance of the seal is as explained earlier in the *samaya* teachings.

The *samaya* mantra is: *Namaḥ samantabuddhānāṃ, asame trisame samaye svāhā.* [281 = 6] <*You should recite it three times.*>

By this expedient means duly show the *samaya,*
Whereupon you will be able to increase benefits everywhere for all kinds of beings;
You will achieve *siddhi* and quickly fulfill the unsurpassed vow
49b So as to make the lord of your mantra and *vidyā* [deities] rejoice.
The *argha* water to be offered having been fully prepared in advance,
Use your own mantra and seal to empower it according to the rules.
Offer it up to the Sugatas for bathing their unsullied bodies,
And then you should cleanse all the sons born of the Buddha's mouth.

The *argha* mantra is: *Namaḥ samantabuddhānāṃ, gaganasamāsama svāhā.* [282 = 16] <*You should recite it twenty-five times and use Acalanātha's seal for display.*>

Next, offer up the seats to be laid out together with the mystic seal
and mantra:
Binding [the seal], form lotus-flower pedestals and place them
everywhere.
The place where the Awakened One sat and realized supreme *bodhi*—
In order to obtain such a place, hold it up in offering.

The mantra of the Tathāgata's seat is: *Namaḥ samantabuddhānāṃ, āḥ.* [283 = 152]

The appearance of the mystic seal for this: clasp the left and right
hands together
And stretch out all [the fingers] in the shape of a bell;
The two thumbs and little fingers are brought together to form
the pedestal,
And the ring fingers are kept slightly apart—this is the lotus-flower
seal.
Next, you should ward off the obstacles arisen from your own person
With the great wisdom-sword seal and mantra of the holy one Acala.
You will see how, like Supreme Adamantine Flame,[147]
You burn all obstacles so that none whatsoever remain.
The wise person should transform himself into the person of
Vajrasattva;
Intercorresponding with the mantra and seal, he applies [the seed-
syllable] to all parts of his body.

The seed heart[-mantra] of Vajra[sattva] is: *Namaḥ samantabuddhānāṃ, vaṃ.*[148] [284 = 274]

Think on the true meaning of this, that all *dharma*s are dissociated
from speech,
And endowed with the seal and so on, you will be the same as
Vajradhara.
You should know the appearance of the seal: first, with [both hands
making] the *saṃpuṭa* [hand-clasp],
The middle fingers form a point in the middle, their tips sharply
joined together; 49c

The forefingers, forming hooks, are extended, bent, and placed alongside [the middle fingers],
And the ring fingers are interlocked in between the palms.

The mantra of Vajrasattva is: *Namaḥ samantavajrāṇāṃ, caṇḍa-mahāroṣaṇa hūṃ.* [285 = 33]

Either make a half *vajra* seal with the left hand,
Or use rites explained in other scriptures.
Next, you should don adamantine armor over your whole body;
The mystic seals of body and speech have already been explained previously according to the rules.
Place the letter *Kha* with a dot (i.e., *Khaṃ*) on top of your head
And think about this mantra, [which signifies that] all *dharma*s are like empty space.

The mantra is: *Namaḥ samantabuddhānāṃ, khaṃ.* [286 = 85]

First you should dwell in this letter-gateway and then become the person of Vajrasattva.

Next, you should singlemindedly form the seal for subduing demons:
The wise person should rotate it everywhere while intercorresponding with the mantra.
Able to remove evil-minded beings of extreme ferocity,
You will see adamantine blazing fiery light all over the ground.

The mantra for vanquishing demons is: *Namaḥ samantabuddhānāṃ, mahābalavati daśabalodbhave mahāmaitryabhyudgate svāhā.* [287 = 159]

You should form an adamantine fist with the right hand,
Extend the forefinger straight out, and apply it to the place of the white tuft [between the eyebrows],
Like an expression of *bhṛkuṭi* (frown)—this is the insignia.
This seal is called a great seal, and if you keep it in mind, you will remove many demons.
By merely binding this ritual [seal], immeasurable armies of the heavenly demon
And other obstructors will all most certainly disperse.

Next, use the mystic seal and mantra of the Unendurable One, 50a
Using them to bind the surrounding boundary, which will be so fearsome that none can look at it.

The mantra of the Unendurable One is: *Namaḥ samantabuddhānāṃ, samantānugate bandhaya sīmāṃ mahāsamayanirjāte smaraṇe apratihate dhaka dhaka dara dara bandha bandha daśadiśaṃ sarvatathāgatānujñāte pravaradharmalabdhavijaye bhagavati vikuri vikule le lu puri vikule svāhā.* (Homage to all Buddhas! O you who are all-pervading! bind the boundary! you who are born of the great pledge! you who remember! you who are unimpeded! burn, burn! rend, rend! bind, bind the ten directions! you who are authorized by all Tathāgatas! victorious one who has obtained the most excellent Dharma! Blessed One! *vikuri vikule le lu puri vikule*! *svāhā*!) [288; cf. 72] <*You should recite it three times.*>

Alternatively, use a second abridged mantra: *Namaḥ samantabuddhānāṃ, le lu puri vikule svāhā.* [289 = 167] <*You should recite it seven times.*>

First, with [both hands forming] the *saṃpuṭa* [hand-clasp], the forefingers are placed in between the palms;
The two thumbs and the little fingers are bent inward like hooks,
The middle fingers meet to form a point, and the ring fingers are spread apart.
Rotate it while pointing in the ten directions: this is called binding the greater boundary.
Use it to preserve lands in the ten directions, making them all stable;
By this means affairs throughout the three ages can all be protected everywhere.
Alternatively use Acalanātha to accomplish all things,
Protecting your person, purifying the site, binding the boundaries in all directions, and so on.

The seed heart[-mantra] of Acalanātha is: *Namaḥ samantavajrāṇāṃ, hāṃ.* [290 = 78]

Next, first make obeisance reverentially and again offer *argha;*
As is explained in the sutras, make offerings of unguent and so on according to the rules.

Then, with the holy one Acala empower these things,
Binding his wisdom-sword seal and sprinkling them all [with perfumed water].
These prepared articles of offering such as unguent and flowers
Are to be sprinkled time and again with the mystic seal, and also recite the mantras repeatedly.
50b For each utter the proper mantra and the *vidyā* to which you yourself hold;
After having done this, you should pronounce the name [of the offering] and then offer it up.
In each case first place everywhere the heart[-syllable] of the pure Dharma realm,
That is to say, the letter-gateway *Raṃ* as was revealed earlier.

Among [the offerings] whose names are pronounced, the unguent mantra is: *Namaḥ samantabuddhānāṃ, viśuddhagandhodbhava svāhā.* [291 = 11] <*You should recite it three times.*>

Next, the flower mantra is: *Namaḥ samantabuddhānāṃ, mahāmaitryabhyudgate svāhā.* [292 = 12] <*You should recite it three times.*>

Next, the incense mantra is: *Namaḥ samantabuddhānāṃ, dharmadhātvanugate svāhā.* [293 = 13] <*You should recite it three times.*>

Next, the lamp mantra is: *Namaḥ samantabuddhānāṃ, tathāgatārcispharaṇāvabhāsanagaganaudārya svāhā.* [294 = 15] <*You should recite it three times.*>

Next, the food mantra is: *Namaḥ samantabuddhānāṃ, ararakararabaliṃ dade mahābali svāhā.* (Homage to all Buddhas! I give a food offering of *arara* and *karara*. Great food offering! *svāhā*!) [295; cf. 14] <*You should recite it three times.*>

For other articles of offering to be offered up
Follow these rules, purifying them with Acalanātha.
You should clasp the left and right palms together with the five fingers interlaced:
This is the general offering seal for holding [oblatory] things.
The *mantrin* endowed with wisdom, in revering the holy deities,
Also performs a mental ritual, pure and most pleasing.[149]

Everything offered fills equally like the Dharma realm
This region and other lands, entering all destinies everywhere—
Produced by the merit of buddhas and bodhisattvas,
Banners and pennants, chapleted canopies, vast and wondrous pavilions, 50c
The king of heavenly jeweled trees, all with the implements [of worship],
And clouds of unguent and flowers, unbounded like empty space,
Each raining down offerings offered to accomplish buddha deeds:
Imagine that you present them all to buddhas and bodhisattvas.
With the *vidyā* of Gaganagañja and the general seal of offering
Perform empowerment thrice, and your wishes will all be accomplished.

The additional phrases when reciting the *vidyā* of Gaganagañja say:

"With the power of my merit and the power of the Dharma realm,
They are easy to obtain at all times—vast and also pure,
Clouds of arrays of great offerings flow forth from the oceanlike assembly
Of all Tathāgatas and multitudes of bodhisattvas
On account of the empowerment of all buddhas and bodhisattvas.
The merits accumulated by deeds performed according to the rules
I redirect to the accomplishment of *siddhi* for the benefit of beings."
Speak with such thoughts, wishing that your *vidyā* practices may be pure.
For obstacles to be eliminated and merits to be consummated of their own accord,
Cultivate right practices at any time—there is no fixed term.
If *mantrin*s seek *siddhi* in this life,
First they should recite according to the rules and just perform mental offering.
When what has to be done has come to an end, then for one month,
And complete with external rites, recite mantras.
Furthermore, with the special chant of Vajradhara
Worship the buddhas and bodhisattvas, and you will gain quick success.

The *arcā* (adoration) verses of Vajradhara say:[150]

The Dharma, unequaled, unmoving, equal, and firm,
Has pity for those who transmigrate and takes away their sufferings.
Universally bestowing *siddhi* and all merits,
The Dharma is free from sully, unchanging, incomparable, and most excellent.
51a Commensurate with empty space, it cannot be compared,
And even ten million particles of dust would not approach one of its [particles].
Forever in vows to accomplish results in the realms of beings,
[The buddhas] are inexhaustible with regard to *siddhi,* and are therefore beyond comparison.
Their compassion, always unsullied, arises from effort
And accomplishes *siddhi* according to their vows, by nature unable to be obscured.
They achieve the objectives of beings, extending everywhere all around,
And shine forth constantly and unceasingly, beings vast in their compassion.
Free from obstacles and without impediments, those who practice the practice of compassion
Suffuse the three ages, granting the accomplishment of wishes.
In that whose measure is immeasurable it leads to the ultimate place—
How marvelous is this wondrous Dharma, reached by the Sugata!
Just do not transgress your vow, and grant me the unsurpassed result!
Those who grant these wishes, forever arrived at the special place,
Widely throughout the world do they fulfill excellent wishes,
Undefiled in all destinies and without a support in the three realms.

These above verses are the same as a mantra, and you should recite the Sanskrit text.[151]

Having recited these praises in verse, with utmost sincerity take refuge in the Guiding Teacher of the world:
"I but pray that the holy ones will grant me *siddhi* for the compassionate relief of sentient beings!"

Then, out of a desire to benefit others, visualize everywhere clouds of transformations of the Buddha:
"Through the merit that I have cultivated, the empowerment of the buddhas, and Samantabhadra's own power of the Dharma realm,
They sit on lotus-flower pedestals and go in the ten directions, guiding beings in accordance with their inclinations.
Relying on the Tathāgatas' own vows, they cleanse all inner and outer obstacles
And make manifest supramundane implements, filling them in accordance with their faith-and-understanding,
Adorned by my merits and arisen in the pure Dharma realm.
On account of empowerment by the Tathāgata's supernatural power they accomplish the objectives of beings
And replenish the buddhas' repository, inconceivable in its discharging of inexhaustible treasures."
Recite three times the *vidyā* "Proceeding from the Treasury of Empty Space (Gaganagañja)"; the appearance of the mystic seal is as was explained earlier.
Trainees in this Mantra Vehicle should therefore engender a mind of clear faith:
This has been proclaimed by all the Guiding Teachers, and so do not slander it or engender doubts. 51b

Chapter IV

The Rules for Recitation

Having worshiped in this manner with full rites,
  arouse thoughts of benefiting inexhaustible beings,
Bow down to the buddhas and holy divinities,
  and, dwelling in the *yoga* posture, enter *samādhi.*
The ritual rules for the four kinds of contemplation[152]
  can make joy and happiness rise in your inner heart,
And through empowerment by the [mantra's] true meaning
  you will attain mental equipoise accomplished with mantras.
Now the expedient means will be next explained
  for when you perform the recitation of mantras.
The wise person, in accordance with what was revealed earlier,
  visualizes his own deity in front of him.
Inside the bright circle of the moon in his heart
  he clearly sees all the letters of the mantra,
And he should recite them in sequence
  until his mind has been made pure and unsullied.
The number [of recitations], the times [for recitation], the
  manifestation of signs, and so on
    are to be completed by following the sutra teachings.
When seeking after objectives possessing [external] signs,
  mantra *siddhi* will be accomplished at will:
This is called mundane practice with signs;
  the four-limbed *dhyāna* gateway is different again.
The practitioner should engender a resolute mind,
  and first he should visualize his deity as his sole focus:
Holding to the [deity's] mantra and secret seal,
  he himself becomes in *yoga* the image of his deity.

With regard to physical appearance, mode of conduct, and so on
[he thinks] my body is no different [from the deity's] and that his conduct is also the same,
And by dwelling in a body correspondent to the original state [of the deity],
even someone with little merit will be successful.
This is explained in the section on the supreme truth in the Yoga [Tantras].
Next, he should transmute the letter-gateways of the *vidyā,*
And by assuming through visualization the form of his deity,
he will succeed in seeing the insignia of the secret of the body.
The scriptures explain in brief that there are two signs:
visualization of the Perfectly All-knowing One is regarded as foremost,
And next, moving on to visualization of bodhisattvas and holy divinities,
Mañjuśrī is regarded as chief [of these].
Then act in accordance with the [deity's] station
by intercorresponding with the seal and mantra.

Mañjuśrī's seed[-syllable] is the letter-gateway *Maṃ,* and it has already been explained in the previous chapter.

He who intercorresponds with the *samādhi* of his own deity
places that heart[-mantra] on his heart as a seed-[syllable];
He should observe himself thus,
resting in the pure *bodhi*-mind.
The figure [of the deity] known by many
he follows in his practice, and it must not differ.
He should know that the holy one, the honored Mañjuśrī,
is in physical appearance like the color of saffron.
On top of his head he displays a young boy's mark of five topknots;
in his left [hand] there is a *vajra* on a blue lotus,
And with his right hand [he forms the seal of] bestowing fearlessness
or forms the adamantine wish-granting seal.

The mantra of Mañjuśrī is: *Namaḥ samantabuddhānāṃ, he he kumāraka vimuktipathasthita smara smara pratijñāṃ svāhā.* [296 = 32] 51c

Clasp the left and right hands together in the hollow hand-clasp;
the middle fingers are intertwined with the ring fingers,
And the two forefingers are bent around onto the thumbs,
like hooks in shape, to form the mystic seal.
Use it to apply to [all] parts of your body
and then perform sundry deeds.
You should know that the *yoga* for rotating the [seed-]syllables
of buddhas and bodhisattvas is also like this.
Alternatively, it is no infraction to use in this manner
mantras and seals explained in other sutras,
And either base yourself on different ritual rules explained in those [sutras]
or use the ordinary gateway to the three mysteries.
For him who understands how to rotate [the letters of a mantra]
everything that he does will be successful.

The general seed heart[-mantra] is: *Namaḥ samantabuddhānāṃ, ka.* (Homage to all Buddhas! *Ka.*) [297]

The letter-gateway *Ka* explained in the scriptures
is that all *dharma*s are without activity (*kārya*):
With the light of this principle
you should meditate on the true meaning of this sound.
The seal of the *cintāmaṇi,* king of jewels:
interlock the five fingers of the left and right hands—
It is the form of the adamantine hand-clasp,
common to all bodhisattva rites.

The mantra of all bodhisattvas is: *Namaḥ samantabuddhānāṃ, sarvathā vimativikiraṇa dharmadhātunirjāta saṃ saṃ ha svāhā.* [298 = 69]

The letter *Kha* contains all colors, and to it is added a great dot of emptiness (i.e., *Khaṃ*);
As declared earlier, place it on top of your head:

You will gain equality with empty space, and all *dharma*s are also said to be thus.
Then, inside your head imagine the primordial letter (*A*),
Adorned with a pure white dot (i.e., *Aṃ*), the supreme essence of the hundred[-lettered] *vidyā.*[153]
The eyes, like bright lamps, have the letter of unsulliedness with the great [dot of] emptiness (i.e., *Raṃ*).
Dwell in the station of your deity, and the Perfectly Awakened One will appear in front of you:
You should look in this manner until he becomes quite clear.
52a Again, visualize a lunar disc, full and clear, in your heart,
Shining brightly with the letter-gateway *A,* rendered completely in the color of a *vajra* (i.e., yellow).
The true meaning of [this] sound is explained as the original non-birth of all *dharma*s:
Duly observe in this how everything arises from this essence.
The letters of the sound are like a garland of flowers, surrounded by bright flames,
The light of which, universally bright and pure, is able to destroy the caves of ignorance.[154]
Starting with the letter *Ka,* the other letter-gateways too
Should all be cultivated by this method while thinking on the truth of the sounds.
Alternatively, arrange in a circle your own mantra inside a bright circle:
Single letters and words follow the breath in going out and coming in.
Alternatively, practice the mental or [four-]limbed methods in accordance with reason as when in mental equipoise;
Think of accomplishing *siddhi* with thoughts of universally benefiting beings.
When performing recitation, stop once you become very tired.
Alternatively, arrange the letters of the mantra inside a lunar [disc] in your heart
And, in accordance with their profound and mystic meaning, contemplate the truth of their sounds.

He who recites in this manner performs yet another expedient means:
For accomplishing roots of goodness with the mass of merits that he has cultivated,
He should practice the mental or [four-]limbed rite, for which there is no fixed time.
If he wishes for higher, middling, or lower *siddhi* in the present life,
He should with this expedient means first perform mental recitation.
Such are the rites taught by the Perfectly Awakened World-honored Ones.
Moreover, he presents unguent, flowers, and so on, making offerings according to his ability.

There are in brief two methods of preliminary recitation. One is dependent on time, and the second is dependent on signs. "Time" means the completion of the expected number [of recitations] and fixed periods such as terms of days or months. "Signs" means blazing light and sounds emitted by a buddha's stupa or a painting or image. You should know that these are signs that the mantra practitioner's obstacles [resulting from past] sins have been cleansed.

It is as is explained in the sutra:[155] having first recited with mental application, then recite a full one *lakṣa* [times]. Thereafter spend a second month, practicing expedient means complete with the [four] limbs, and then perform rites of accomplishment in accordance with your prime wish. If there are [signs indicative of] obstacles, first, relying on the gateway for the manifestation of signs, use mental recitation, and then in the second month do 52b
worship complete with the [four] limbs. Thus should it be known.

Then, for him who, desirous of practicing the gateway to the Tathāgata's three mysteries,
One month has passed, the expedient means will next be explained.
If the practitioner recites the mantra with seal of Mahāvairocana,
The Perfectly Awakened One, he should rely on the following method.

The seed heart[-mantra] of Vairocana is: *Namaḥ samantabuddhānāṃ, a.* [299 = 73]

The gateway to the letter *A* means that all *dharma*s are originally unborn, as was explained earlier.

The bodily mystic seal for this is that of the Perfectly Awakened One's white tuft attribute (*ūrṇā*):
The right hand [forms] an adamantine fist and rests between the eyebrows.

The mantra of the Tathāgata's Ūrṇā is: *Namaḥ samantabuddhānāṃ, āḥ haṃ jaḥ.* [300 = 155]

As before, transform the letter *A* into the honored one Vairocana:
On account of empowerment by the power of the Dharma, he is no different from your own person.
Dwelling in the *yoga* of your own deity, apply the five letters
To the lower part of the body, the navel, the heart, the top of the head, and between the eyebrows:
[Mentally] manipulate their forms and establish them while in *samāhita* (meditation).
By dwelling in accordance with this method, you will be identical with the honored one [Śākya]muni.
The letter *A,* completely golden in color, is used to form a *vajra* circle:
It empowers the lower part of the body and is called the *yoga* seat.
The letter *Vaṃ,* [the color of] white moonlight, is in the midst of a hazy mass:
It empowers your navel and is called water of great compassion.
The letter *Raṃ,* like the first light of day, is red and in a triangle:
It empowers the locus of your heart and is called light of the fire of wisdom.
The letter *Haṃ,* like the flames of the [fire] calamity [at the end] of an eon, is black in color and in a wind circle:
It empowers the place of the white tuft [between the eyebrows] and is called sovereign power.
The letter *Kha* with a dot of emptiness (i.e., *Khaṃ*) becomes all colors:
It empowers the top of the head and is therefore called great emptiness.

These five kinds of mantra-hearts have already been explained in Chapter II.[156] <*In addition, these five verses should be supplemented somewhat*
52c *with the meaning of the sutra by those who have been ordained so as to elaborate on their wording.*>

Your body adorned with [these] five letters, potency is fully
accomplished,
And the blazing torch of great wisdom extinguishes all sinful actions.
The hosts of the army of the heavenly demon and other obstructors
Will see such a person as being resplendent like a *vajra.*
Furthermore, inside your head place the king of universal illumination
with one hundred light rays (*Aṃ*),
And you will establish unsullied eyes, brightly shining like lamps.
Dwelling in *yoga* as before and likewise empowered,
The wise person sees himself as being identical with the Tathāgata's
body.
He intercorresponds with a garland of sounds in the place of the
bright circle of the moon in his heart,
With no break in the letters, just like bells in harmony.
Taking any mantra of the Perfectly Awakened One, recite it,
And with this expedient means you will quickly achieve *siddhi.*
Next, if you meditate on the honored one Śākyamuni,
I shall now proclaim next the letter-gateway of the *vidyā* to be used.

Śākya[muni]'s seed[-syllable] is the letter-gateway *Bhaḥ,* and it has already been explained in the previous chapter.

The true meaning of this sound is dissociation from all visualization
(*bhāvanā*).
For the Buddha's bodily mystic seal, use that of the Tathāgata's
almsbowl and so on:
You should place the right hand on top of the palm of the left hand
In the posture of meditation and rest it against the navel.

The mantra of the Buddha Śākyamuni is: *Namaḥ samantabuddhānāṃ, sarvakleśaniṣūdana sarvadharmavaśitāprāpta gaganasamāsama svāhā.* [301 = 40]

In this manner other mystic seals and mantras of the Perfectly and Fully Awakened One may be used, each based on the main sutra. Again, in accordance with the earlier expedient means you should visualize the letter-gateway being transformed into the person of your deity, and, dwelling in the methods of *yoga,* you should arrange the seed[-syllables] and then recite the

mantra you have received. If you abide by this practice of the Tathāgata, you will in the king of *maṇḍala*s "Born of the Matrix of Great Compassion" obtain consecration as an *ācārya,* and be fit for full practice; this is not suitable for those who have obtained only the consecration for reciting *vidyā*s.
53a As for the procedures of the expedient means of the four-limbed *dhyāna* gateway, even if the ritual rules explained in other sutras have deficiencies, you will gain freedom from faults if you practice in accordance with this method. Because your deity will rejoice, it will increase its awesome power and merit will accrue accordingly. Then when you have finished reciting, use this method frequently to protect yourself. Even though it may not be explained in other sutras, you should apply its intent generally, and it will cause the practitioner to obtain success quickly.

Next, the ritual for the layout of the *maṇḍala*
  in which your deity dwells:
The altar is the color of his figure,
  and by means of this *yoga* you will quickly be successful.
You should know that there are three kinds of *siddhi:*
  pacification of calamities, increase of benefits, and subjugation of the mind.
In differentiating [ritual] deeds, there are four divisions,
  and they should be used according to their type:
The colors are pure white, yellow, red, and deep black,
  and the altars are round, square, triangular, and lotus[-shaped].
Facing north, the superior quarter,[157] dwell in the lotus posture
  with a dispassionate mind for deeds of pacifying calamities.
Facing east, the initial quarter, [sit in] the auspicious posture[158]
  with a happy mien for deeds of increasing benefits.
Facing west, the rear quarter, [sit] in the good posture[159]
  with both joy and anger for deeds of summoning.
Facing south, the lower quarter, squat and so on
  with an appearance of anger for deeds of subjugation.
Know too the secret insignia,
  posture, color, and mode of conduct [of your deity],
And present flowers, unguent, and so on as appropriate—
  everything should be widely differentiated in this manner:

Deeds for purifying obstacles, increasing merit, fulfillment and so on,
[causing someone] to quit a place and go far away, and slaying.
Mantras that have the word *oṃ* at the beginning
and have *svāhā* added at the end are for use in pacifying calamities;
If a mantra begins with the word *oṃ*
and has *hūṃ phaṭ* added at the end, it is for use in summoning;
Those with *namaḥ* at the beginning and end are for use in increasing benefits,
and those with *hūṃ phaṭ* at the beginning and end are for use in subjugating;
The word *hūṃ* and the word *phaṭ* are applicable to [all] three situations,[160]
and add the name [of the person concerned] in between.
Differentiating the characteristics of mantras in this manner,
the wise person should understand everything.

Chapter V

Mantra Deeds

Then the mantra practitioner, having finished reciting by the rules as appropriate, should again in accordance with the earlier [ritual] deeds empower himself so that he becomes the person of Vajrasattva, think of the immeasurable merits of multitudes of buddhas and bodhisattvas, arouse thoughts of great compassion toward inexhaustible realms of beings, and make offerings according to his means. Having made offerings, he should then single-mindedly clasp his palms together and with adamantine chanting and other sublime words extol the true merits of the Tathāgata. 53b

Then, with all the good that he has performed, he redirects it and makes a vow, uttering these words: "Just as the Great Awakened World-honored One redirected the merit that he had realized, comprehended, and accumulated toward unsurpassed *bodhi,* so too do I now give my entire mass of merit to beings in the Dharma realm to enable them all to cross the sea of birth-and-death all together, accomplish the path of omniscience, satisfy all the *dharma*s of own-benefit and benefiting others, and abide by the great abode of the Tathāgata. It is not that I seek *bodhi* for my own sake alone. As long as I repeat birth-and-death to save beings so that they may similarly obtain all-faceted knowledge, I will always cultivate merit and knowledge without engaging in any other actions. I pray that we may attain foremost happiness and that the sought-after *siddhi*s will be all consummated, free from any obstacles."

In addition, he thinks further: "Let me be quickly endowed with various pure and wondrous jewels, both internal and external, and myself adorned therewith. May they continuously and uninterruptedly flow forth everywhere and by reason of this fulfill every wish of all beings."

Thus has it been explained above in brief. When practicing more extensively, you should do as is explained in *Samantabhadra's Vow of Practice* (*Bhadracaryāpraṇidhāna*) and other sutras of the Great Vehicle, reciting

them with resolve. Alternatively, say: "Just as buddhas and bodhisattvas aroused vows of great compassion [in accordance with] what they themselves had realized, so too do I make a vow."

Next, you should offer up *argha.* Form the hand-clasp of homage, place it on top of your head, think of the true merits of buddhas and bodhisattvas, make obeisance with utmost sincerity, and speak these verses:

> In all those who have long been free from all faults, whose bodies are adorned with immeasurable merits,
> And who are intent on bringing benefit to beings I now take refuge and make obeisance to them all.

Next, you should address the holy ones, speaking these verses:

> The buddhas here present, the world-saving bodhisattvas,
> And those who have reached the special stage without discontinuing the teachings of the Great Vehicle—
> I but pray that the multitude of holy divinities will acknowledge me with certainty,
> And may each, according to their abode, later deign to come again out of pity.

Then, using the *samaya* mantra and mystic seal, you should release [the seal] on top of your head and engender the thought that all the protection and empowerment [performed earlier with mantras and seals] has been released. With this expedient means the deities earlier invoked each return to their abode, otherwise [if not released] they will be compelled to remain on account of their unequaled great vows.

Next, use [the mantra and seal of] the essence of the Dharma realm to
53c empower yourself, think of the pure *bodhi*-mind, and dwell in the person of Vajrasattva. The *vidyā*s and seals for this have already been explained in Chapter II. When you have finished reciting, empower yourself with those three seals, and all the gateways to mantra practices having come to an end, the rules will have all been fulfilled.

Then, in accordance with the earlier expedient means, you should visualize the letter of the Dharma realm (i.e., *Raṃ*), marking the top of your head with it. Don adamantine armor, and on account of this secret adornment you

will become indestructible, like a *vajra* in nature. All those who hear your voice or see or touch you will most certainly be [established] in *anuttarā samyaksaṃbodhi,* with all merits completely accomplished, and you will be equal to the World-honored One Vairocana, with no difference.

Next, arouse thoughts of advancement and practice special deeds. In a clean place adorned with fragrant flowers first make yourself into the bodhisattva Avalokiteśvara or dwell in the own-nature of the Tathāgata and, following the earlier expedient means, empower [yourself] with a mantra and mystic seal. Then, with thoughts of [making] a Dharma gift, read aloud the Vaipulya scriptures of the Great Vehicle or else recite them [silently] in your mind and invite heavenly divinities and so on to listen to them. As is said in these verses:

> In the *Adamantine Pinnacle Sutra* it is taught that Avalokiteśvara, lotus-eyed,
> Is identical with all buddhas, a body of inexhaustible adornments.
> Alternatively, use the Guiding Teacher of the world, sovereign over all *dharma*s,
> And, taking either of their names, perform empowerment with their original nature.

The seed heart[-mantra] of Avalokiteśvara is: *Namaḥ samantabuddhānāṃ, saḥ.* [302 = 80]

> The true meaning of [this] letter-gateway is that all *dharma*s are undefiled:
> With the enunciation of the sound you should perform such a visualization.
> The appearance of the bodily mystic [seal] for this is the so-called lotus-flower seal,
> Like the seat offered earlier—I have already explained it separately.

Next, the mantra of Avalokiteśvara is: *Namaḥ samantabuddhānāṃ, sarvatathāgatāvalokita karuṇāmaya ra ra ra hūṃ jaḥ svāhā.* [303 = 25]

[As] before, place the heart-letter of the Dharma realm (i.e., *Raṃ*) on top of your head, use this mantra and mystic seal for empowerment, and to the best of your ability read aloud the scriptural Dharma or construct a *caitya,* 54a

maṇḍala, and so on. When what has to be done has been completed, next rise from your seat, and with a peaceable countenance you should attend to human affairs.

Then in order to obtain sustenance for your body, next go begging for food, or else it is obtained either through an invitation [to a meal] by a *dāna-pati* (donor) or within the sangha. You should eschew fish, meat, [strong-]smelling vegetables, and leftovers from offerings to your deity and the buddhas, as well as various scraps that are unclean. Nor should you consume any liquor or juices from the fruits of trees which may intoxicate people.

Next, present morsels of food, offering them to your deity, and perform the food rite as you please. If there happen to be any leftovers, then put aside a small amount for the relief of the starving and the needy. You should engender these thoughts: "In order to maintain my physical vessel and practice the path in peace, I accept these morsels of food, just as the linchpin of a cart-wheel is greased in order to make it reach the destination without breaking down. I must not on account of the food's taste be swayed in my mind and engender thoughts of pleasure or physical adornment." Then visualize the heart-letter of the Dharma realm, completely purifying the food, and with the action-*vajra* empower your own person: the seed[-syllable] for this is like the mantra for the letter *Vaṃ* explained [in Chapter III].[161] Then recite the *vidyā* for bestowing the ten powers eight times, and eat the food. This *vidyā* is: *Namaḥ sarvabuddhabodhisattvānāṃ, oṃ balaṃdade*[162] *tejomālini svāhā.* (Homage to all Buddhas and bodhisattvas! *Oṃ,* O you who grant power! you who are wreathed in splendor! *svāhā*!) [304]

Dwelling thus, first accomplish the *yoga* of your deity. When you have finished eating, you should offer the leftover food that has been touched to those who deserve to eat it with the mantra-heart for accomplishing all deeds. You should use the mantra of the holy one Acala, infallible and most wrathful. You should recite it once, and the recipient will rejoice, constantly follow the practitioner, and think protectively of him. The mantra is: *Namaḥ samanta-vajrāṇāṃ, traṭ amoghacaṇḍamahāroṣaṇa sphoṭaya hūṃ tramaya tramaya*[163] *hūṃ traṭ hāṃ māṃ.* (Homage to all Vajras! *Traṭ,* O infallible, violent, and most wrathful one! rend asunder! *hūṃ*! confuse, confuse! *hūṃ traṭ hāṃ māṃ*!) [305]

Having finished eating, rest for a short while, and then you should again worship the buddhas and repent of your sins in order to purify your mind.

Cultivate regular actions in this manner, as well as reading the scriptures aloud as before, and always dwell thus. So too is it [done] in the latter part of the day.

In the first watch and final watch of the night think uninterruptedly of the Great Vehicle. On reaching the middle watch of the night, don adamantine armor with the action-*vajra*[164] as before and pay reverence to all the buddhas and great bodhisattvas. Then you should make offerings with the mind according to the rules and form this thought: "Because I seek after the causes and conditions of the most important thing (i.e., enlightenment) for the sake of all beings, I shall sleep for a short while out of solicitude for this 54b
body. It is not because of craving for the pleasures of sleep." First you should arrange your physical posture and lie down on your right side with both feet placed one on top of the other. Should your limbs become tired, you may turn over as you please without offense. In order to make yourself wake up quickly, you should always fix your mind on something bright.[165] Moreover, you should not lie down on a bed.

Next, on other days too practice in this manner. The *mantrin,* by not neglecting the rules and practicing diligently without interruption, gains the designation of one who cultivates bodhisattva practices via the gateway of mantras. If, in rites of recitation with the number [of recitations], times, manifestation of signs, and so on [specified], you perform the preliminary expedient means and practice in full the special actions, but are nonetheless unsuccessful, you should admonish yourself and redouble your efforts; do not engender thoughts of inferiority and say, "This method is not suitable for me." In this manner you develop willpower, benefit yourself and benefit others, and never spend your time in vain. Because the practitioner is assiduous and never rests, the holy ones mystically illuminate his mind, whereupon he experiences the establishment of awesome divinity and gains freedom from obstacles.

In this there are two things that you should not forsake. Namely, you should not forsake the buddhas and bodhisattvas, nor the thought of bringing benefit to inexhaustible beings. Your mind never wavers in its wish for omniscience, and for this reason you will most certainly achieve the appropriate *siddhi.*

Always rely on internal rites to bathe;
you should not be attached to rites for external purification.
Harbor doubts about food that has been touched and so on:
no such [food] should be considered.
If it is for maintaining the body,
bathe at any time to remove grime,
In a river current and so on according to the ritual instructions
and in conjunction with mantras and seals.
With the heart[-syllable] of the Dharma realm purify the waters
and use Acala and Trailokyavijaya as appropriate,
Protecting the [four] quarters and so on with their mantras and seals,
and dwell in meditation on the own-nature of your deity.
Then you should mantrify clean earth three times
and constantly engage singlemindedly in right thinking.
Keeping in mind the holy one Acala's mantra and so on,
the wise person should bathe in silence.

The heart[-syllable] of the pure Dharma realm and Acalanātha's seed [heart-mantra] and sword seal are all as previously explained. The seed heart[-mantra] of Trailokyavijaya is: *Namaḥ samantavajrāṇāṃ, haḥ.* (Homage to all Vajras! *Haḥ*!) [306]

The principle behind the sound of the letter-gateway *Ha* here is as explained earlier;
A slight difference is that it signifies the aspect of purification.
In the ritual for the bodily mystic [seal] of the honored one
Trailokyavijaya
54c You should use the five-wisdom *vajra* seal for accomplishing [all]
deeds.[166]

Next, the mantra of Trailokyavijaya is: *Namaḥ samantavajrāṇāṃ, ha ha ha vismaye sarvatathāgataviṣayasaṃbhava trailokyavijaya hūṃ jaḥ svāhā.* [307 = 64]

Having thus bathed and sprinkled [water on yourself] for purification,
and endowed with the *samaya* [seals], protect [all] parts of your
body;

Think of the inexhaustible multitudes of holy divinities
and, thrice taking scoops of water, offer it to them.
In order to purify your body and mind and benefit others,
pay reverence to the Tathāgatas and sons born of the Jina,
And far removed from the differentiation of the three poisons and so on,
and with your sense organs disciplined, betake yourself to the meditation chamber.
Alternatively, follow a different expedient means for the water chamber,[167]
the mind dwelling in accordance with the earlier rules of restraint,
And make your own three equals the measure
for seeking higher, middling, and lower rites.[168]
When the practitioner performs recitation in this manner,
the entire stream of his sins will cease for ever,
He will most certainly succeed in destroying obstacles,
and the state of omniscience will gather in his person.
He bases himself on Chapter [V] "Mundane Accomplishment"
or on explanations in other sutras,
And the elements of worship and sundry expedient means
are practiced in accordance with their procedures.
Because he is not yet free from the characteristics of the conditioned,
this is called mundane *siddhi.*
Next the most excellent, that without characteristics, is explained,
observed by those endowed with faith-and-understanding.
If someone with profound wisdom concerning the Mantra Vehicle
seeks after the unsurpassed result in this life,
He should practice contemplation according to his faith-and-understanding,
as in the earlier rules for mental worship
And basing himself on the *yoga* rites
in Chapter [VI] "The Manifestation of *Siddhi*" and Chapter [XXX] "[Mundane and] Supramundane [Recitation]."
In the state of truth, of dependent arising,
his inner mind with the limbs [of recitation] will be free from objects of cognition,

> And experiencing and practicing on the basis of this expedient means,
> he will always gain supramundane accomplishments.

As is said in an *udāna* verse that has been taught:

> The Dharma without [differentiating] characteristics, most profound,
> is unsuitable for those of inferior intelligence.
> In order to cater for them there also exists the teaching of that which
> has [differentiating] characteristics.

The above ritual of worship from the *Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana,* collected by the *ācārya,* ends herewith. The transmitter is quite satisfied with it. Moreover, out of a desire to reduce its volume, duplicated mantras have
55a been deleted; they are to be transposed and used [as appropriate]. The practitioner should simply combine the meaning of the passages before and after [to determine the omitted mantras].[169]

[*End of*] *Fascicle Seven of the Scripture of the Enlightenment, Supernatural Transformations, and Empowerment of Mahāvairocana*

Notes

1 Although the Tibetan translation of this final phrase is of similar import to the Chinese, and both the Chinese and Tibetan commentaries support this reading, it is to be surmised that the intended meaning of the original was that the Bhagavān sat on a lion throne in the guise of a bodhisattva even though he was a Tathāgata.

2 Strictly speaking, the Sanskrit equivalent of "Lord of Mysteries" (*guhyakādhipati*) means "Lord (or Master) of Secret Ones," the "secret ones" (*guhyaka*) being a class of demigods whose leader is Vajrapāṇi. But because in the Chinese commentary this designation is interpreted in connection with the three mysteries of body, speech, and mind and Vajrapāṇi is said to bear this title because "he is lord of the mystery of the mind," the translation "Lord of Mysteries" has been adopted. In addition, it should be noted that the reconstructions of the Sanskrit names of the *vajradhara*s are for the most part tentative, and they have been variously reconstructed by different scholars.

3 Among the twenty-nine erroneous views of the self listed here, "the measure of man" corresponds to *puruṣa* ("[primeval] man" or "spirit"), "the completely adorned" to either *prabhu* or *vibhu* ("lord"), and "life-force" to *jīva* ("life [principle]" or "soul"); "mind-born" (*manoja*) is a common mistranslation of *manuja* ("born from Manu"), while "youngster" (*māṇava*) is a mistranslation of *mānava* ("descended from Manu"); and *jñatvam* should possibly read *jñātavya* ("that which is to be known").

4 The six days of abstinence are the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth days of each month.

5 Many of the names of gods both here and elsewhere in the text are accompanied by the word "god" (*deva*), but hereafter this has generally been omitted in the translation.

6 In the Tibetan translation the eighth stage is called "that which has become strength," presumably meaning that the fruit of the previous stage, which, according to the Tibetan translation, was ingested to provide nourishment, has been converted into physical strength. This sits better with the extended analogy of a seed, and it would suggest that there was some scribal confusion between *bala* ("strength") and *bāla* ("[male] child").

7 Added on the basis of the Tibetan translation and Chinese commentary.

8 Added on the basis of the Tibetan translation and Chinese commentary. After this "mind of mud," the Tibetan translation adds "mind of mire."

9 Because the Chinese text lists only fifty-nine minds (having omitted the "mind of mire" mentioned in the Tibetan translation), the Chinese commentary adds a sixtieth, "mind of the monkey."

[10] According to the Chinese commentary, it is the five basic mental afflictions—greed, anger, stupidity, pride, and doubt—that are doubled five times to give a total of one hundred and sixty minds (5 x 2 = 10, 10 x 2 = 20, 20 x 2 = 40, 40 x 2 = 80, and 80 x 2 = 160). Buddhaguhya, on the other hand, presents a complicated system of calculation to derive the one hundred and sixty minds from the sixty minds that have just been described.

[11] In the Chinese translation *kalpa* ("eon") has been interpreted as *vikalpa* ("[false] discrimination"), and according to the Chinese commentary, "transcending the mundane three false attachments" means to eradicate three levels of attachment (gross, subtle, and very subtle). According to the Tibetan translation, on the other hand, "the one hundred and sixty mundane minds are transcended in three eons."

[12] According to the Chinese commentary, the "eight minds compatible [with the world]" are the eight stages through which an ordinary person passes, described earlier, while the "eight minds incompatible [with the world]" are eight further stages leading up to the pulling out of the stumps of karma and mental afflictions and the seeds of ignorance mentioned just above.

[13] According to the Chinese commentary, the "three minds" correspond to the minds of the cause (*hetu*), root (*mūla*), and culmination (*paryavasāna*).

[14] The Chinese commentary explains the "ten minds" with reference to ten minds mentioned in the *Avataṃsaka-sūtra* and also in terms of the eight stages mentioned earlier.

[15] I.e., one further quarter of an eon is needed to reach full enlightenment.

[16] Or possibly "rapids" or "the confluence of a river."

[17] Other versions of this mantra have *samantānugate* ("all-pervading one!") for *samatānugate,* while the Tibetan has *gaganasamatānugate* ("attained equality with the sky!") for *gaganasame samatānugate.* Throughout the text there are many discrepancies, usually minor, between the mantras given in the Chinese and Tibetan translations, but these differences have generally not been noted.

[18] The Tibetan translation and Buddhaguhya's commentary imply that Vairocana wears a crown on top of his topknot, but according to the Chinese commentary his topknot resembles a crown, and the corresponding phrase (*jaṭā-mukuṭa*) has been translated in this latter sense throughout. Iconographical evidence suggests that both interpretations were current in India.

[19] According to the Chinese commentary, this refers to an area between Acalanātha and Trailokyavijaya (to the west of the central deity).

[20] "Most excellent vow" corresponds to Sanskrit *vara,* which can mean either "(most) excellent" or "request, gift," and here means simply "excellent" and qualifies "path." In the Chinese translation its two meanings are often conflated as "(most) excellent vow," but hereafter when the Sanskrit or the Tibetan indicates that the sense of "vow" is out of place, it has usually been translated simply as "(most) excellent."

[21] The designations "initial quarter," etc., for the four directions are literal translations of the Sanskrit equivalents.

[22] This possibly refers to a path for circumambulation.

[23] Also *aṅgula.* A unit of measurement equal to a finger's breadth and sometimes rendered in the Chinese as "finger" or "phalanx."

[24] Or possibly, following the Tibetan "sign of the buddhas," "seal of all omniscient ones."

[25] Or possibly an ear of millet (*priyaṅgu*).

[26] Or, judging from the Tibetan translation and according to Buddhaguhya, Pāṇḍaravāsinī.

[27] The text has *vidyādhararāja* ("king of spell-holders").

[28] Following the Chinese commentary, this could also be taken to mean that it is the *vajra* that "gives out blazing light all around."

[29] The Tibetan translation and extant exemplars of the *maṇḍala* would suggest that "initial quarter" here refers to the northern quarter rather than to the eastern quarter.

[30] The Chinese has "Gemmed Palm," which suggests Ratnakara (cf. note 99).

[31] According to the Chinese commentary, Indra composed a grammatical treatise in which he incorporated multiple meanings into a single syllable.

[32] Presumably *phaṭ* + *aka,* with -*aka* being a common suffix. *"Phaṭaka"* would then mean something like "[a mantra] with [the word] *phaṭ.*"

[33] The Chinese equivalent *musu* usually refers to *Medicago sativa* (lucerne), but it is also used as a translation of Sanskrit *spṛkkā* (*Trigonella corniculata*).

[34] Sanskrit *anusvāra:* a small circle or dot that is placed over a letter to indicate nasalization of the vowel. Because it symbolizes emptiness, in Chinese it is usually rendered as "(great) dot of emptiness."

[35] Sanskrit *hasta:* a unit of measurement equal to the distance from the elbow to the tip of the middle finger, and corresponding to a cubit.

[36] The text reads °*vigatebhyaḥ*. Hereafter irregularities regarding *sandhi,* etc., in the Chinese transcriptions of mantras have been emended without further comment.

[37] The text has *vidyādhara,* which the Chinese commentary here equates with *dhāraṇī.*

[38] Or possibly *tathāgatacakṣu*[*r*]*vyavalokāya* ("for the sake of beholding with the Tathāgata's eye").

[39] Or possibly *ararakararabaliṃ.* The meaning of *arara* and *kalala/karara* is unclear.

[40] Added on the basis of the Tibetan translation and Chinese commentary.

[41] Here and below there are discrepancies between the Chinese and Tibetan translations regarding the vowel length of seed-syllables, with the Tibetan here having *trāṃ* and *rāṃ* for *traṃ* and *raṃ.* Since the Chinese transcriptions do not always indicate vowel length, it is possible that in the present instance these two seed-syllables should be read with long vowels. But in doubtful cases such as these I have generally followed the Chinese transcription as it stands unless the lengthening of the vowel is specifically mentioned in the Chinese commentary.

[42] Or possibly "you who are gazed upon by all Tathāgatas."

[43] So interpreted in the Chinese commentary, with *aśani* being taken as a derivative of the verb ṇ*aś* ("to eat") rather than in its usual sense of "thunderbolt" or "lightning."

[44] In the Tibetan translation it is called the mantra of "all bodhisattvas," as it is also in Chapter IV of Fascicle Seven (p. 262).

[45] "Jewel-in-Palm." This could be either an error for Ratnākara (cf. note 30) or an alternative translation for Ratnapāṇi (Jewel-in-Hand); the Tibetan translation has Ratnapāṇi.

[46] The Tibetan translation has *bha,* but here and elsewhere I have followed the Chinese commentary in adding the *visarga* to Śākyamuni's seed-syllable.

[47] The text reads *ṭraṃ,* but the Chinese commentary suggests *ṭruṃ,* and this is indirectly supported by the Tibetan translation, which reads *hāṃ ṭyaṃ ruṃ.*

[48] According to the Tibetan translation (which gives the seed-syllable as *Aṃ*), this is the mantra of Dhāraṇīpratilabdha.

[49] Or possibly *vaṃsane.*

[50] The rites described below are explained in greater detail in the next chapter (p. 89 ff). The "letter," "sound," and two "bases" mentioned in the first section constitute what is known as "four-limbed" (or "four-branched") recitation, consisting of the visualization of 1) oneself as a deity (the first "base"), 2) a deity in front (the second "base"), 3) a lunar disc ("letter," representing the *bodhi*-mind) either in the heart of the deity in front or in one's own heart, and 4) the letters of the mantra ("sound") arranged around the edge of the lunar disc.

[51] Cf. note 16.

[52] Or, according to a variant reading, ". . . the article of *siddhi* will be as he wishes" (which accords better with the Tibetan translation).

[53] Existence in the three realms of desire, form, and non-form.

[54] The Sanskrit probably read *dṛṣṭa eva dharme* or *dṛṣṭe dharme,* which the Chinese translator has taken literally, but which usually means "in the present life (or world)." There are several further occurrences of this expression (or variations of it), and they have been rendered literally into English because the Chinese commentary indicates that this is how they were interpreted.

[55] Or, following the Tibetan translation, ". . . is certified by a venerable [teacher] to accomplish mantras. . . ."

[56] The text reads "because it does *not* transcend the three ages. . . ," but I have followed the Tibetan translation in omitting "not."

[57] The Tibetan transcription has *gaganakhaṃ,* but the Chinese transcription clearly indicates *gaganakaṃ* (although the word *gaganaka* is not found in the standard dictionaries).

[58] This would seem to contradict the above reference to "one entrance," which has been interpreted by some to mean "one entrance in each of the four quarters," although in the Chinese commentary it is stated only that the position of the entrance depends on the type of rite to be performed, and there is no mention of four entrances.

[59] Some variants and the Tibetan translation have "cause" for "result."

60 Some versions of this mantra have *vīra* ("hero") for *vi ra,* and it has been suggested that this is a reference to Vairocana.

61 *Mahendra* refers to the square shape, yellow in color, that is associated with the letter *A* and with the earth element. It is also referred to below as the "*vajra maṇḍala*/circle," although it is not circular in shape.

62 According to the Chinese commentary, "crown" refers to the tip of the *vajra,* but I have followed Buddhaguhya's interpretation.

63 The text has "according to *yoga,*" but this is a literal translation of *yathāyogam/yathāyogena,* meaning "as is fit, according to circumstances."

64 The Sanskrit equivalent of "cause" is *hetu,* the word most commonly associated with the letter *Ha.* Cf. pp. 51 and 204.

65 The Tibetan translation has "snow" for "lightning," and "lightning" (*dian*) may possibly be a scribal error for "snow" (*xue*).

66 The base text has "King of Nectar," but the variant reading "Born of Nectar" is supported by the Tibetan translation and Chinese commentary.

67 *See* note 22.

68 Added from the Tibetan translation.

69 The Chinese transliteration suggests *ba* (or possibly *ma*), but because *va* and *ba* are easily confused in Sanskrit, it should in this instance probably be interpreted as *va.*

70 Variants and the Chinese commentary have *Pa*(*ḥ*), while the Tibetan translation has *Ga.* The seed-syllables in this section as given in the Tibetan translation differ from those given in the Chinese translation.

71 Initiation rites similar to the following are described in greater detail in Chapter II (p. 53 ff).

72 That is, he gives them each a flower to cast onto the *maṇḍala.*

73 According to the Chinese commentary, the "three *dharmas*" are a deity's body, mantra, and seal; according to Buddhaguhya, on the other hand, they are the body, speech, and mind of the Tathāgata, or the three bodies.

74 In the Chinese translation the left and right hands are usually referred to as "*samādhi*/meditation (hand)" and "*prajñā*/wisdom (hand)" respectively, while the five fingers are associated with the five elements and called "earth (circle)" (little finger), "water (circle)" (ring finger), "fire (circle)" (middle finger), "wind (circle)" (forefinger), and "(empty) space (circle)" (thumb).

75 According to the Tibetan translation and Chinese commentary, the forefingers press down on top of the thumbs, which are bent slightly forward: the positions of the thumbs and forefingers are thus the opposite of those suggested by the text. With regard to other seals too described in this chapter, there are discrepancies between the Chinese and Tibetan translations and the Chinese commentary (Buddhaguhya generally does not comment on the seals themselves), but these have not been noted.

76 The text has "lotus flower of the auspicious vow" (or "auspicious lotus flower of the vow"), but it is evident from the Tibetan translation that "vow" is an abbreviation of

"excellent vow," corresponding to *vara,* and it has therefore been translated as "excellent." Cf. note 20.

77 *Ūrṇākośa* refers to the circle of hair between the eyebrows of a buddha and is counted as one of the thirty-two chief distinguishing marks of a buddha.

78 The mantra for this seal is missing in the Chinese translation, but it is given in the Tibetan translation: *Namaḥ samantabuddhānāṃ, pracaṇḍavajrajvāla visphura hūṃ* (cf. mantra 18).

79 Or possibly "great source of manifold knowledge!"

80 °*vācaṃ samatāprāpta* would seem to be corrupt and differs considerably from the Tibetan transcription (which is also problematic).

81 In light of the Tibetan transcription and also the following mantra, *dayājñānaṃ* should perhaps be regarded as a corruption of *chedayājñānaṃ* ("sever ignorance!").

82 The text has *ratnanirjita* ("O you who have been conquered by a jewel!") for *ratnanirjāta,* but the Chinese commentary interprets it in the sense of *ratnanirjāta,* and the Tibetan transcription has *ratnanirjāte.*

83 There appears to be some confusion in the Chinese translation regarding the following group of seals and mantras for the attendants of Ākāśagarbha. According to the Tibetan translation, this first seal and mantra are for Ākāśagarbha, which would seem logical, since the other groups of seals and mantras are headed by the seal and mantra of the chief deity of the group. Meanwhile, the seal and mantra assigned below to Sthiramati are, according to the Tibetan translation, those of Gaganāmala, and these are in the Tibetan translation followed by a seal and mantra for Sthiramati not given in the Chinese translation; the mantra is: *Namaḥ samantabuddhānāṃ, vajrakāra svāhā.*

84 According to the Tibetan translation and Chinese commentary, this is the seal of Durdharṣa, which is also corroborated by the mantra.

85 The subject of the initial verb "produce" is not specified in the text, but according to the Chinese commentary it is the letter *A.*

86 According to the Chinese commentary, the *vajra* circle is square and yellow (cf. note 61), the water circle circular and white, the fire circle triangular and red, and the wind circle semilunar and black, and they are associated with the letters *A, Va, Ra,* and *Ha* respectively.

87 The text has *vidyādhararāja* (cf. note 27). The *vidyārāja* here alluded to corresponds to mantra 247.

88 The "three actions" are the three rites (*śāntika, pauṣṭika,* and *ābhicāruka*) and also, according to the Chinese commentary, the actions of body, speech, and mind.

89 According to the Chinese commentary, the "three loci" are one's own person, the object of contemplation, and the time of accomplishment (or the connection between subject and object).

90 Usually, passion (*rāga*), hatred (*dveṣa*), and bewilderment (*moha*), but according to the Chinese commentary the "three faults" correspond to the faults committed by body, speech, and mind.

91 Although the Chinese commentary interprets "mystic seals" in the sense of hand gestures (*mudrā*s), in light of the description of the *maṇḍala* given below and Buddhaguhya's comments it should probably be taken in the sense of symbolic objects.

92 Mantra 247.

93 The text reads ". . . attendants who have entered the *maṇḍala,*" but I have adopted the variant reading *ba* ("eight") for *ru* ("enter"), which is also supported by the Tibetan translation.

94 The text has *vidyādhararāja*(s). Cf. note 27.

95 The text has *dafen* (*Mahākrodha), but judging from the Chinese commentary and Tibetan translation (*skal chen*), the character *fen* ("anger") is probably an error for the homophonous *fen* ("portion").

96 According to the Chinese commentary, his physical form, his symbolic seal, and his seed-syllable.

97 Lit., "with four exits," but judging from the Chinese commentary this seems to refer to a crossed *vajra.*

98 Eight *uṣṇīṣa*s are actually listed.

99 The Chinese has "Gemmed Doer," which suggests Ratnakara. For Ratnapāṇi, who follows, the Chinese has "Gemmed Palm," which again suggests Ratnakara but elsewhere refers to Ratnākara (cf. note 30).

100 The "twelve component syllables" refers to mantra 247, and according to the Chinese commentary the syllables are visualized by the *ācārya* on the person of the disciple.

101 "Equality" is one of the four meanings ascribed to the word *samaya* in the Chinese commentary, presumably because of a supposed link with the word *sama* ("equal"), to which it is not, however, directly connected etymologically.

102 The "eight special qualities" are the qualities that make water pure, cool, good-tasting or sweet, soft or smooth, moistening, comforting, thirst-quenching, and nourishing.

103 On these terms see note 3.

104 According to the Chinese commentary, the *maṇḍala* is blue and surrounded by white dots; that it is the *maṇḍala,* rather than the dots, that should be blue is also indicated by the Tibetan translation.

105 Although the text reads ". . . the mantra teachings explained," both the Chinese commentary and the Tibetan translation would suggest that "teaching" (*jiao)* may be a scribal error for "number" (*shu*).

106 Or, if one takes *jin* as an abbreviation of *jingang,* "*vajra*/adamantine circle," which in the Chinese commentary is explained as a square *maṇḍala* yellow in color.

107 The text has *saṃbodhi,* but the context as well as the Tibetan translation and Chinese commentary would suggest that *saṃbuddha* is meant.

108 According to the Chinese commentary, "limbs" refers to the various parts of the body, while according to the Tibetan commentary it refers to the letters of the Sanskrit alphabet starting with *Ka.*

[109] According to the Chinese commentary, "augmented letters" refers to the twelve vowel signs for *i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o,* and *au.* The Tibetan translation has simply "letters," and according to the Tibetan commentary these are again the letters starting with *Ka.*

[110] Here and below "limbs" clearly refers to the various parts of the body. The actual allocation of the letters is explained in the next chapter.

[111] Lit., "always bathing" (= *snātaka*).

[112] "Wealthy" possibly corresponds to *prabhu,* which means "mighty, rich" or "master, lord" and is also applied to various gods.

[113] According to the Chinese commentary, this corresponds to the top of the cranium.

[114] According to the Chinese commentary, this pervades all parts of the body.

[115] The text has "precept of meaningless speech," but the word "precept" is out of place.

[116] Although this line might also be translated as ". . . other bases of training which are divorced from expedient means and knowledge," it has been translated in light of the original Sanskrit of this verse as quoted in the *Tattvasiddhi.*

[117] According to the Chinese commentary, the hundred letters consist of the twenty-five letters making up the five members of each of the five series of consonants in the Sanskrit alphabet, each of which takes four forms, thus resulting in one hundred letters. The five series of consonants are the gutturals or velars (*ka, kha, ga, gha,* and *ṅa*), the palatals (*ca, cha, ja, jha,* and *ña*), the cerebrals or retroflexes (*ṭa, ṭha, ḍa, ḍha,* and *ṇa*), the dentals (*ta, tha, da, dha,* and *na*), and the labials (*pa, pha, ba, bha,* and *ma*), and each of these twenty-five letters takes the following four forms: short (-*a*), long (-*ā*), aspirated (-*aḥ*), and nasalized (-*aṃ*). These hundred letters are all said to be encapsulated in the letter *Aṃ,* which is the actual focus of this and the following four chapters.

[118] According to the Chinese commentary, the "three *dharma*s" are principle, practice, and result. The "three *samaya*s" can refer to the equality of body, speech, and mind, but *see also* Chapter XXV.

[119] Or possibly "All these states of the Unsurpassedly Awakened One of (i.e., realized by) the Striving Hero(es)."

[120] The text has *saṃbodhi;* cf. note 107.

[121] According to the Chinese commentary, this is an allusion to the different kinds of emptiness, given variously as sixteen or eighteen in number.

[122] The Tibetan translation has "ineffability," which better fits the standard association of the letter *Va* with *vāc* ("speech").

[123] *See* note 101.

[124] The text has *saṃbodhi;* cf. note 107.

[125] Tibetan: Bharata. "Pitara" may possibly be related to *pitaraḥ* ("[fore]fathers").

[126] According to the Tibetan translation, Atharvaṇa was "famed (**prathita*) in the ocean (-*uda*)," which, according to Buddhaguhya, was called Puṣkara (Puṣkaroda), and therefore the reference to Prathita and Puṣkaroda in the Chinese translation as the names of two of Agni's descendants is possibly the result of a misreading of the original Sanskrit.

[127] Tibetan: Pavamāna.

[128] Probably a corruption of Sabhya.

[129] For Āhavanīya?

[130] For Vivici?

[131] Only forty fires are actually mentioned.

[132] In the Tibetan translation Kravyāda is the eleventh fire (although not explicitly identified as such), while the tenth fire is called World-supporter, and this would suggest that it may possibly have been the tenth fire that was actually missing in the Sanskrit text on which the Chinese translation is based.

[133] According to the Chinese commentary, the "three places," or three principal agents of the *homa* ritual, are the deity, the fire, and the officiant, which together form a single entity; Buddhaguhya interprets them as the officiant, the fire, and the materials.

[134] There follows a passage in prose, which is however clearly redundant since its content is repeated at the start of the following verses: "Then Vajrapāṇi said to the Buddha, 'World-honored One, what is the *samādhi* for the fire hearth? How does one employ sprinkling? How does one spread the auspicious grass properly? How does one provide the associated materials? When he had finished speaking thus. . . ."

[135] Here and below the equivalent of both "characteristic" and "concept[ualized]" in the original Sanskrit of this passage (preserved in the *Pradīpoddyotana*) is *nimitta.* Judging from the Tibetan translation, this was probably also the case in the following chapter.

[136] A reference to four-limbed recitation (see note 50).

[137] *Lakṣa* means "one hundred thousand" and refers to the number of recitations, but in the Chinese commentary it is taken in the sense of *lakṣaṇa* ("mark, characteristic") and said to refer to the attributes of body, speech, and mind which, once purified, lead to the removal of sins.

[138] The Tibetan transliteration has *traṃ* and *dharaṃ* for *triṃ* and *dhariṃ,* and it also has *buddhasatyavāg dharmasatyavāk saṅghasatyavāg* ("true speech of the Buddha, true speech of the Dharma, [and] true speech of the Sangha") for *buddhasatya vā dharmasatya vā saṅghasatya vā.*

[139] As was noted in the Introduction, Fascicle Seven is a ritual manual which was not originally part of the *Vairocanābhisaṃbodhi-sūtra,* and this is why the chapter numbers in this last fascicle start again from "I." Strictly speaking, "Procedural Rules for Worship" is the title of this entire final section, while "The Code of Training for Mantra Practice" is the title of the first chapter.

[140] In what appears to be a dittographic error, the passage "the exposition of their teachings . . with respect" is repeated in the Chinese translation.

[141] Giving, kind speech, beneficial action, and cooperation (elsewhere referred to as the "four means of conversion").

[142] The Tibetan translation would suggest that *wangnian* ("delusion") is a scribal error for the homophonous *wangnian* ("forgetfulness").

[143] According to the Chinese commentary, this means lying down on one's right side with one's right arm for a pillow and one's left arm stretched out on top of one's thigh (cf. p. 273).

[144] The original Sanskrit (with which the Chinese translation does not tally exactly) is preserved in transliteration in the Tibetan translation.

[145] Several variants have "trees" for "pillars," but the latter reading is supported by both the Chinese commentary and the Tibetan translation.

[146] Variants have *traka* for *traṭ,* but the Tibetan translation has *traṭ.*

[147] Paramavajrajvālānala? The Tibetan translation has Paramāśva.

[148] *Samantabuddhānāṃ* should probably be emended to *samantavajrāṇāṃ,* as in the Tibetan translation.

[149] The Tibetan translation adds the proviso "if he does not have incense and so on."

[150] The subject of these verses, while not clear, would seem to be the Dharma. In the Sanskrit versions (see note 151), on the other hand, the subject, though unspecified, is plural, and it may be assumed that the verses are a eulogy to the buddhas, etc.

[151] Slightly differing versions of the original Sanskrit are preserved in the *Sarvadurgatipariśodhana-tantra, Sādhanamālā,* Taishō no. 852 (Chinese transcription), and Peking no. 134 (Tibetan transliteration).

[152] I.e., four-limbed recitation (see note 50).

[153] I.e., the hundred letters alluded to in Chapter XIX infra.

[154] Some variants have "harm" for "caves," and the Tibetan translation has "city."

[155] Cf. Chapter V (pp. 81–2) and Chapter VI (pp. 89–90).

[156] Chapter III of Fascicle Seven gives the mantras for *Vaṃ, Haṃ,* and *A.* In the Tibetan translation, the mantras are inserted in the appropriate places in the foregoing verses.

[157] *See* note 21.

[158] *Svastikāsana,* which, according to the Chinese commentary, refers to the half-lotus posture with the right leg placed on the left thigh.

[159] *Bhadrāsana,* which, according to the Chinese commentary, means to sit on one's haunches (with the legs drawn up in front of one's body).

[160] According to the Chinese commentary, the "three situations" are pacifying calamities, increasing benefits, and subjugation.

[161] Vajrabodhi's translation and the Tibetan translation give the mantra as follows: *Namaḥ samantabuddhānāṃ, oṃ vaṃ/vi svāhā.* The Tibetan translation has "Action (Karma)-Vajrasattva" for "action-*vajra,*" and this too is supported by Vajrabodhi's translation.

[162] Or possibly *balaṃ dade* ("I give power"). Alternatively, juding from the Tibetan transliteration, it should possibly read *baliṃ dade* ("I give a food offering").

[163] For *trapaya trapaya*?

[164] *See* note 161.

[165] The Chinese commentary interprets *ming* in the sense of *vidyā,* but both the Tibetan translation and Vajrabodhi's translation indicate that it here means "brightness" or "light."

[166] The seal described after mantra 284 (p. 251).

[167] Judging from Vajrabodhi's translation, this seems to refer to recitation performed in water.

[168] According to the Chinese commentary, the "three equals" are the "three mysteries," but the Tibetan translation has "neck, chest, navel, and waist," while Vajrabodhi's translation states that when performing recitation in water, higher, middling, and lower success depend on whether the water reaches the top of one's head, one's waist, or one's knees.

[169] Several manuscripts, including the base text, follow with five characters representing transcriptions of Sanskrit sounds and brief comments on the pronunciation of Chinese transcriptions of Sanskrit, but they do not belong to the text.

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Glossary

ācārya: A teacher or master, especially one versed in Tantric Buddhism.

argha: The act of respectfully receiving a guest (or deity) with various offerings; it can also refer to the offerings themselves, especially water (*arghya*).

asura: A demigod, in perpetual conflict with gods (*deva*).

bhūta: A spirit or demon.

bodhi: Spiritual awakening or enlightenment.

bodhi-mind (*bodhicitta*): Aspiration for enlightenment; also, the mind (*citta*) identical with enlightenment (*bodhi*).

bodhisattva ("enlightenment being"): One who has engendered the aspiration to achieve enlightenment for the sake of all sentient beings. The spiritual ideal of the Mahayana. *See also bodhi*-mind; Mahayana.

ḍākinī: A type of female demon said to feed on human flesh.

dhāraṇī: Originally, the ability to comprehend and retain the Buddhist teachings. It also came to refer to special verbal formulae believed to encapsulate the essence of the teachings and have great power. *See also* mantra; *vidyā.*

dharma: Element of existence in a broad sense, including material/physical and immaterial/mental phenomena; (good) quality.

Dharma: The teaching or doctrine; ultimate truth or reality.

Dharma body (*dharmakāya*): One of the three bodies of a buddha, equated with ultimate reality. *See also* three bodies.

Dharma realm (*dharmadhātu*): Literally, the objects (*dharma*s) of the mind in general. It also refers to the entire universe, or the fundamental reality underlying the phenomenal world.

dhyāna: Meditation or contemplation.

eighteen elements (*aṣṭādaśa dhātavaḥ*): The twelve sense fields and six consciousnesses, which together represent the constituent elements of existence. *See also* six consciousnesses; twelve sense fields.

faith-and-understanding (*adhimukti*): The standard Chinese rendition of *adhimukti,* referring to religious conviction.

five aggregates (*pañcaskandha*): The five constituent elements of individual existence—1) form (*rūpa*), 2) perception (*vedanā*), 3) ideation (*samjñā*), 4) volition (*saṃskāra*), and 5) consciousness (*vijñāna*).

five desires (*pañcakāma*): The five desires that arise through contact with the five sense objects (form, sound, smell, taste, and tangible objects). *See also* six sense objects.

five supernatural faculties (*pañcābhijñā*): Five supernatural powers—1) supernatural vision, 2) supernatural hearing, 3) the ability to know others' thoughts, 4) the ability to know former lives, and 5) the ability to perform miracles such as appearing anywhere at will.

four Brahmic abodes (*catvāro brahmavihārāḥ*): Four states of meditation, also known as the "four immeasurables" (*catvāry apramāṇāni*) and characterized by 1) kindness (*maitrī*), 2) compassion (*karuṇā*), 3) sympathetic joy (*muditā*), and 4) equanimity (*upekṣā*).

four demons (*caturmāra*): Four causes of suffering and obstacles to practice—1) mental afflictions, 2) five aggregates, 3) death, and 4) the king of demons (Pāpīyas) in the Paranirmitavaśavartin Heaven.

four means of conversion (*catvāri saṃgrahavastūni*): 1) giving, 2) kind speech, 3) beneficial action, and 4) cooperation.

gandharva: A class of heavenly beings, famed for their musical skills.

garuḍa: A type of mythical bird.

homa: A burnt offering; the act of making oblations to a deity by casting offerings of grain, etc., into a fire. The actual performance of such a ritual is called "external *homa,*" while the accompanying meditation to extinguish mental afflictions, etc., is called "internal *homa.*"

Jina: Literally, "victor"; a designation for a Buddha.

kiṃnara: A class of heavenly beings, often associated with music.

koṭi: A large number, a crore.

lakṣa: One hundred thousand.

Lord of Mysteries (*guhyakādhipati*): An epithet of Vajrapāṇi. The Sanskrit might be more literally rendered as "Lord (or Master) of Secret Ones," the "secret ones" (*guhyaka*) being a class of demigods whose leader is Vajrapāṇi. *See also* Vajrapāṇi.

Mahāvairocana: A designation of the chief deity in Tantric Buddhism, corresponding to the Dharma body and to be distinguished from Vairocana (although the two are sometimes used interchangeably). When the Chinese translation of the *Vairocanābhisaṃbodhi-sūtra* has "Dari," which can be taken in either sense, it has generally been rendered in light of the Tibetan translation. *See also* Dharma body; Tantric Buddhism; Vairocana.

Mahayana ("Great Vehicle"): A form of Buddhism that developed in India around 100 B.C.E. and which exalts as its religious ideal the bodhisattva. *See also* bodhisattva.

mahoraga: A type of mythical snake.

maṇḍala ("circle"): In Tantric Buddhism, a square or circular site in which deity images, etc., are installed for the performance of rituals. In the Chinese translation of the *Vairocanābhisaṃbodhi-sūtra* the word *maṇḍala* is either transliterated or variously rendered as "circle," "altar," or "circular altar." *See also* Tantric Buddhism.

mantra: A mystic or incantatory formula used in the rituals of Tantric Buddhism. *See also dhāraṇī;* Tantric Buddhism; *vidyā.*

mantrin: A person who recites mantras and engages in the associated practices.

Māra: The original meaning of the word *māra* is "death," and it also came to signify the personification of death or the Evil One (Māra). In Buddhism four types of *māra*s, or demons, are distinguished. *See also* four demons.

mind-king (*cittarāja*): The mind as opposed to mental functions, which are likened to retainers attending upon a king.

mudrā ("seal"): Generally, a ritual hand gesture used in the rituals of Tantric Buddhism; usually rendered in Chinese as "seal." It can also refer to a symbolic object representing a deity. *See also* seal; Tantric Buddhism.

nāga: A class of serpentlike beings; usually rendered in Chinese as "dragon."

nayuta: A high number.

nirvana: The final goal of Buddhist aspiration and practice, a state in which mental afflictions have been extinguished and the highest wisdom has been attained but the physical body still remains. *See also parinirvāṇa.*

parinirvāṇa: Complete nirvana, or the state which a fully enlightened person enters at death. *See also* nirvana.

piśāca: A class of flesh-eating demons.

piśācī: The female counterpart of a *piśāca.*

pratyekabuddha ("individually enlightened one"): A sage who has attained enlightenment without the guidance of a teacher and who intends neither to guide nor to teach others.

rākṣasa: A class of malignant demons.

samādhi: A state of focused concentration or mental composure.

samaya: In Tantric Buddhism, the "pledge" of the "coming together" of a deity with the practitioner, or a symbolic representation of this pledge. *See also* Tantric Buddhism.

seal: In Chinese Buddhist Tantric texts, either a ritual hand gesture (*mudrā*) or a symbolic object or insignia (*mudrā, cihna*) representing a deity. *See also mudrā;* Tantric Buddhism.

seed-syllable (*bīja*): A Sanskrit syllable believed to encapsulate the essence of a deity, element, etc.

siddhi: "Accomplishment" or "success," of which many different varieties are enumerated in Tantric scriptures. *See also* Tantric Buddhism.

six consciousnesses (*ṣaḍvijñāna*): The consciousnesses that arise from the contact of each of the six sense organs with their respective objects—1) eye (visual) consciousness, 2) ear (auditory) consciousness, 3) nose (olfactory) consciousness, 4) tongue (gustatory) consciousness, 5) body (tactile) consciousness, and 6) mind (mental) consciousness. *See also* six sense objects; six sense organs.

six destinies (*ṣaḍgati*): Six states of transmigratory existence—1) hell, 2) hungry ghosts (*preta*), 3) animals, 4) demigods (*asura*), 5) humans, and 6) gods (*deva*); the first three are referred to as "evil destinies."

six *pāramitā*s (*ṣaṭpāramitā*): Six "perfections" or basic practices of the bodhisattva—1) giving (*dāna*), 2) morality or keeping the precepts (*śīla*), 3) forbearance or patience (*kṣānti*), 4) energy or effort (*vīrya*), 5) meditation (*dhyāna*), and 6) wisdom (*prajñā*). *See also* bodhisattva.

six sense objects (*ṣaḍviṣaya*): The objects of perception associated with each of the six sense organs—1) form (or matter), 2) sound, 3) smell, 4) taste, 5) tangible objects, and 6) mental objects. *See also* six consciousnesses; six sense organs.

six sense organs (*ṣaḍindriya*): 1) eyes, 2) ears, 3) nose, 4) tongue, 5) body, and 6) mind. *See also* six consciousnesses; six sense objects.

śrāvaka ("listener"): Originally, a disciple of the historical Buddha, one who directly heard his teachings. Later used as a general term for followers of early Buddhism, to distinguish them from adherents of Mahayana and Tantric Buddhism. *See also* Mahayana; Tantric Buddhism.

Sugata: Literally, "he who has attained happiness" (or "he who has gone well"); a designation for a Buddha.

Tantric Buddhism: A form of Buddhism that evolved through the blending of the teachings of Mahayana Buddhism with the techniques for realization described in texts called tantras, involving the extensive use of mantras, *mudrā*s, *maṇḍala*s, and ritual. In its form as it developed in East Asia in particular, it is often referred to as Esoteric Buddhism. *See also* Mahayana; *maṇḍala;* mantra; *mudrā.*

Tathāgata: Literally, "he who has thus gone (or come)"; a designation for a Buddha.

ten directions (*daśadiś*): The four cardinal points, the four intermediate directions, the zenith, and the nadir; a term used to mean "in all directions," "everywhere."

tenfold freedom (*daśavaśitā*): Ten kinds of supernatural power with which a person seeking enlightenment is said to be endowed—freedom in 1) longevity, 2) mind, 3) adornments (or possessions), 4) action, 5) birth, 6) liberation (or conviction), 7) vow, 8) supernatural faculties, 9) the Dharma, and 10) knowledge.

ten powers [of wisdom] (*daśa balāni*): The ten powers of a Buddha; the powers to 1) distinguish right and wrong in every situation; 2) recognize the karmic relationships between all actions in the past, present, and future; 3) understand all stages of meditation, liberation, and concentration; 4) judge the superiority or inferiority of the mental capabilities of sentient beings; 5) know the inclinations and motivations of all sentient beings; 6) know the differences in the dispositions of sentient beings; 7) know all the destinies that sentient beings will follow; 8) know the former existences of oneself and others; 9) know the future existences of sentient beings; and 10) know one's own eradication of all defilements.

ten stages (*daśabhūmi*): The ten stages in the career of a bodhisattva. *See also* bodhisattva.

three ages (*tryadhvan*): Past, present, and future.

three bodies (*trikāya*): The three bodies, or manifestations, of a Buddha—1) the Dharma body (*dharmakāya*), or ultimate truth; 2) the enjoyment body (*saṃbhogakāya*), a symbolic personification of the Dharma body assumed by a Buddha both as a reward for eons of practice and in order to teach bodhisattvas and others; and 3) the transformation body (*nirmāṇakāya*), an "incarnate" or "historically manifested" body of a buddha, such as Śākyamuni, that appears in the world to guide sentient beings in a manner adapted to their situations and capacities. *See also* Dharma body.

three mysteries: 1) the mystery of the body, 2) the mystery of speech, and 3) the mystery of the mind. In a narrow sense they refer to the hand gestures (*mudrā*s), mantras, and visualizations employed in the meditative practices of Tantric Buddhism, whereby the practitioner seeks to attune his physical, verbal, and mental activities to those of a particular deity, but on a universal plane everything is regarded as a manifestation of the three mysteries of Mahāvairocana. *See also* Mahāvairocana; mantra; *mudrā;* Tantric Buddhism.

three poisons (*tridoṣa*): The three basic mental afflictions—1) desire or greed, 2) hatred or anger, and 3) ignorance or delusion.

three realms (*tridhātu*): The three spheres of transmigratory existence—1) the realm of desire (*kāmadhātu*), i.e., the world of everyday consciousness accompanied by desires; 2) the realm of form (*rūpadhātu*), in which desires have been eliminated but the physical body remains; and 3) the realm of non-form (*ārūpyadhātu*), in which the physical body no longer exists.

twelve sense fields (*dvādaśa āyatanāni*): The six sense organs and their corresponding six sense objects. *See also* six sense objects; six sense organs.

udāna: A joyous or inspired utterance, generally in verse.

uṣṇīṣa: The swelling of flesh or topknot of hair on the head of a buddha; also personified as a class of deities rendered in Chinese as "Buddha-Crown" (or sometimes "Tathāgata-Crown").

Vairocana: A buddha and the expositor of the *Vairocanābhisaṃbodhi-sūtra;* he corresponds to the enjoyment body (*saṃbhogakāya*), as opposed to Mahāvairocana, who represents the Dharma body. *See also* Mahāvairocana; three bodies.

vajra: A diamond and, by extension, anything hard and indestructible; a ritual implement shaped like a bolt and having one, three, or five prongs at each end.

vajradhara: Literally, "*vajra*-holder." A designation given to beings who engage in Tantric practices and often used in contrast to "bodhisattva." It is also used as an alternative name for Vajrapāṇi. *See also* Tantric Buddhism; Vajrapāṇi.

Vajrapāṇi ("Vajra-in-Hand"): A bodhisattva who is in Tantric Buddhism generally equated with Vajrasattva. *See also* Tantric Buddhism; Vajrasattva.

Vajrasattva ("Adamantine Being"): A bodhisattva associated with the awakening of the aspiration for enlightenment (*bodhicitta,* or *bodhi*-mind). In the *Vairocanābhisaṃbodhi-sūtra* he is usually referred to as "Lord of Mysteries" and serves as Vairocana's interlocutor. *See also bodhi*-mind; Lord of Mysteries.

vidyā: The primary meaning of this term is "knowledge" or "science," but it also came to mean "magical power" or "spell." *See also dhāraṇī;* mantra.

vidyādhara: Literally, "knowledge/spell-holder"; beings either human or supernatural who possess magical powers (*vidyā*) due to their mastery of spells (*vidyā*).

vidyārāja: Literally, "spell-king"; the male personification of an especially potent spell (*vidyā*), who usually assumes a fearsome appearance in order to subjugate and convert obdurate nonbelievers. *See also vidyā.*

vidyārājñī: Literally, "spell-consort"; the female counterpart of a *vidyārāja.*

yakṣa: A class of semidivine beings originally regarded as possessing a generally benevolent disposition, although they are sometimes classed with more malignant spirits.

yakṣiṇī: The female counterpart of a *yakṣa.*

yoga: Literally, "yoking"; any practice or path that leads to a mystical experience or spiritual union. In Tantric Buddhism it refers to meditative or visualization practices, such as deity *yoga. See also* Tantric Buddhism.

yogin: A practitioner of *yoga.*

yoginī: The female counterpart of a *yogin.*

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BDK English Tripiṭaka
(First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

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Eng.	*The Treatise in Twenty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
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Ch.	Biqiunichuan (比丘尼傳)	2063
Eng.	*Biographies of Buddhist Nuns* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Gaosengfaxianchuan (高僧法顯傳)	2085
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Ch.	Hongmingji (弘明集)	2102
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Ch.	Fanyuzaming (梵語雜名)	2135
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Jp.	Hannyashingyōhiken (般若心經秘鍵)	2203
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Jp.	Kaimokushō (開目抄)	2689
Eng.	*Kaimokushō or Liberation from Blindness* (2000)	
Jp.	Kanjinhonzonshō (觀心本尊抄)	2692
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Ch.	Fumuenzhongjing (父母恩重經)	2887
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Jp.	Hasshūkōyō (八宗綱要)	extracanonical
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Jp.	Sangōshīki (三教指帰)	extracanonical
Jp.	Mappōtōmyōki (末法燈明記)	extracanonical
Eng.	*The Candle of the Latter Dharma*	
Jp.	Jūshichijōkenpō (十七條憲法)	extracanonical